THE

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MEMOIR OF THE LATE REV. JOHN KEEBLE,

Pastor of the Church, meeting in Blandford-street, London. Extracted from a Funeral Sermon by the Rev. John Chin, of Walworth.

"OUR departed friend was born in the city of Londonderry, in Ireland, of which place his mother was a native. When he was about nine years of age, he removed to England, and resided in Suffolk, the neighbourhood of his father's native place. The seeds of human depravity, unrestrained by education, and fostered by evil example, grew luxuriant, and manifested themselves in the fruits of ungodliness; and he was led captive by the devil at his will. As he grew in years, he became confirmed in vice, and suffered little or no remorse of conscience. Singing profane songs, together with the love of sinful company, led him to frequent public houses, where he indulged in excess of drinking, till at last he became an habitual and almost a confirmed drunkard.

"The partner of his youth was a prudent, industrious, and excellent young woman, even while destitute of real and personal religion. And, though she was happily preserved from a participation of his folly, she necessarily had to share in the sad consequences of his extravagance, being frequently reduced to want the common necessaries of life. These afflictions she bore with unusual fortitude and patient submission, and endeavoured, by soothing kindness, to 'overcome evil with good.' Hence, he remarks, in one of his letters, 'Notwithstanding my bad conduct, my wife and I seldom had an angry word. This,' says he, 'was to be attributed principally to our mutual affection, and partly to prudent management; for, if I came home intoxicated, and my wife began to complain, I used to say, It is in vain to talk to a drunken man; I am not in a condition to attend to any thing you say at present. And, when I got sober, and she resumed the conversation, I told her it was a pity to repeat old grievances, and I would take care such conduct should never be repeated.' So that forbearance on the one hand, and soft answers on the other, generally turned away wrath. And, while they mutually endured the pain of pinching poverty, each was more distressed on account of the privation of the other. Such was often their extreme need, that they were destitute of necessary food. He says, 'Many times have I gone forth to mow, and to reap, for a whole summer's day, without a morsel of bread, and my wife has remained at home under similar circumstances; and frequently, when we have gone to the cupboard in the morning, and found only a piece of bread, too small to be divided, she would insist upon my taking it, saying, I can do better without food than you, who have to labour hard in the fields; and this she did when she had a sucking child at her bo-

som.' Surely the way of transgressors is hard. This state of things did not continue without some reflections of bitter remorse. The feelings of the husband, and the parent, would occasionally rise above the brutalized passion of besotted sensuality. The cries of afflicted innocence, and the tears of neglected virtue, would at times make such powerful appeals to his conscience, as to arrest the progress of folly, and overwhelm his soul with insupportable anguish. In describing one of these scenes of sorrow he writes thus:—'All this time my mind was filled, day and night, with horror; and I determined most resolutely to reform my conduct, and to pursue a different course. This resolution I carried into effect to a considerable extent. For more than three months I forsook my wicked companions. I spent my evenings at home; and we lived as happily as was possible for people in our humble situation. I felt a strong desire to learn to read, and for this purpose I bought a spelling-book, and, by my wife's assistance, I made a little progress. During this period, we not only lived comfortably out of my earnings, but laid up a little money to pay our rent; and I had great pleasure in thinking I should now appear the sober and honest man, by paying my rent promptly on quarter-day. But a few weeks before that period arrived, a friend called, and by fair promises got me to lend him my money, which was to be returned in a short time; when rent-day came, I applied for the payment, but, to my great disappointment, was told I could not be paid. I was so much grieved and mortified at the loss of my hard-earned little store, together with the credit of my new-formed character, that I despaired of making any further effort at reformation. I went home, and took all the money that remained, went to the ale-house, and there continued drinking and carousing till I had spent every farthing. Thus my best efforts proved but as 'the morning cloud, and as the early dew that passeth away,' Hosea xiii. 3.

"These faint efforts were often renewed, but with no better effect. He spent many years in this miserable round of sinning and repenting. But about the time he arrived at the age of twenty-five, it pleased God to produce an effectual and lasting change upon his heart and conduct, of which he relates the following circumstantial account:—'At the time of my conversion to God, I lived next door to a good man, who used to go three or four miles every Lord's-day to meeting, and who also kept up family-worship at home. There was but a slender partition between his house and mine; and, by listening attentively, I could hear his devotional exercises, which I often did with great seriousness; and it made a very deep impression on my mind. But my wife becoming alarmed lest I should become contaminated with this man's religion, anxiously advised me to desist from my practice,' saying, 'These people are what they call Anabaptists, and they neither believe the Bible, nor hope in Jesus Christ for salvation.' I replied, 'I do not know what they believe, nor what they are called, but I know they are much better than we. They pray, we swear; they keep the Sabbath, we break it; they read the Bible, we neglect it.' And so, comparing my conduct with this man's, I felt a longing desire to be in his condition. And this desire continued, and increased for a considerable time; and, at seasons, I cried earnestly to God for mercy and salvation: this was the prevailing desire of my heart, and, to obtain which, I determined to use every possible means.'

"I mention these things to show that, while he was under the influence of much ignorance, the spirit of God was evidently working upon his mind, by drawing out the desires of his heart for the blessings of salvation. That light had just begun to dawn upon his soul 'that shineth more and more, until the perfect day.' While his conscience was thus partially awakened, he went one Lord's-day to Ipswich, a distance from his own house of about three miles. His errand was to purchase provisions and clothes. On his return home, he met some religious people going to meeting. Their appearance and conduct made him ashamed of his own; and his convictions of the evil of Sabbath-breaking were much increased. He carried home his provisions, and determined, by the help of God, it should be the last excursion of the kind he would take on that holy day; and this determination he never after violated. Having opened his mind a little to his wife, and taken some refreshment, he returned again to Ipswich, with a view, if possible, to find the meeting-house. But, when he arrived there, he was ashamed to enter the congregation, but went to the back of the house, and took his station where he could hear the minister without being observed; and, says he, 'I heard with astonishment; they were things I had never heard before. It brought a deeper conviction of the evil of sin into my soul than I ever had before. I was not only convinced of a guilty life, but of a polluted nature. It was now I began to see something of the desperate wickedness of my depraved heart, and how impossible it was for a sinner like me to obtain salvation, but as an act of God's free and distinguishing grace.' He now became a regular attendant upon the means of grace, and obtained a quiet conscience, before he knew the depths of his disease, or the worth of the only remedy that God hath provided. Having attended scrupulously and constantly to most of the external forms of Christianity, he felt great confidence in the goodness of his state, and thought he only needed to be baptized to make him the perfect Christian. So vain was he of his attainments, and so much elated with his condition, that, when his fellow-labourers sat down in the field to eat their morsel, he took his seat at a distance from them, lest, by coming near, they should defile him. And thus, in the true spirit of Pharisaic-pride, he said in his heart, 'Stand by, for I am more holy than thou.' Under the influence of this frame of mind, he made known his wish to join a Christian church to a good minister in his neighbourhood, whom he afterwards called his spiritual father. This good man said to him, 'Do you suppose by this means you will obtain the favour of God, and merit the salvation of your soul?' He replied, 'Yes, most certainly I shall.' His friend pitied his ignorance, and expounded unto him the way of God more perfectly; opening to his mind such truths as these:—'Not by works of righteousness which we have done, but, according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost,' Titus iii. 5. 'There is none other name under heaven given among men whereby we must be saved, but the name of Jesus.' 'Through this man is preached unto you the forgiveness of sins.' And 'by him all that believe are justified from all things, from which they could not be justified by the law of Moses,' Acts xiii. 38, 39.

"To this friend's house he used to go nearly every evening, after the toilsome labours of the day; and

God was pleased to bless these means of instruction, and to make the gospel thus administered 'the power of God to salvation.' Referring to this period of his experience, he says, 'When I was brought to believe that Jesus Christ was made unto me "wisdom, and righteousness, and sanctification, and redemption," I enjoyed a very heaven upon earth. "Whether I was in the body, or out of the body," at seasons I could scarcely tell. And, sometimes, when I have been reaping in the fields, my communion with God has been so transporting, and my meditation of him so sweet, that, though unconscious of it myself, I have often spoken so loud as to be heard by my fellow-labourers; and I have been brought to my recollection by their calling out to me, "John Keeble! what, are you mad?" These were happy days, when I first obtained the knowledge of salvation by the forgiveness of sin.'

"Living remote from any place of social worship, he opened his house for a prayer meeting, which he had duly licensed. This gave great offence to the neighbouring farmers, on whom he and his family were dependent for employment and support. They reproached him for his conduct, and commanded him to desist, upon pain of his being driven out of the parish. They had a parish meeting, and sent him a deputation with a message to that effect. To which he replied, 'Gentlemen, you know how ready I have been to serve you by night or day; and I am as willing to do so as ever in any thing that is in my power; but, having opened my house for the worship of God, I cannot shut it, come on me what will.' This threat, however, was carried into execution: he was dismissed from his employ by a combination that had determined to starve him out of the parish. But God presently appeared for the relief of his faithful servant, exciting the compassion of a farmer in the adjacent parish, who sent for him, and engaged him immediately in his service, to his great comfort, and the confusion of his persecutors.

"These enemies of religion having failed in this attempt, determined on a more formidable expedient. They summoned this poor man before a quarterly meeting of magistrates, which he attended, and was placed before their worships in due form for a hearing. His accusers being called upon for their charge, one stepped forward and said, 'This man is a disturber of the peace of our parish; he has a prayer-meeting in his house every week, and sometimes preaching.' The magistrate asked Mr. Keeble if his house was licensed? and being answered in the affirmative, and the licence being produced, he turned to the farmers, and said, 'Gentlemen, have you any other charge against this poor man? Does he break your hedges, or steal your turnips, or is he a drunken and riotous man?' They said, 'No, he is very sober and honest.' 'Then,' said the magistrate, 'you have committed a great error in bringing him here: you have no more right to interrupt or interfere with his religion, than he has with yours.' After his accusers had received suitable reproof and advice, they returned home, abashed and disappointed, and ever after suppressed their malice.

"For some time after his conversion, his whole literary store was a Spelling-Book, and, having made some progress in reading, he became anxious to possess the word of God, but his poverty forbade the purchase. At last, by self-denying means, he saved one shilling, with which he bought an old tattered Bible, without a cover, and to preserve it from ruin, in its frequent

use, he bound it about with a leathern strap, and made it his every-day companion. When in the house of God, he was particularly attentive; and, when the minister rose to give out his text, his book was carefully untied, and he would follow the preacher's references through the sermon; and it was by the use of this mutilated book, that he acquired a greater aptness for referring to chapter and verse, in numerous passages, than is common to those who have had greater advantages.

"It has been observed, that Mr. Keeble's residing at a distance from the church to which he belonged, was the occasion of his assembling with a few serious persons in his neighbourhood for prayer and Christian conference; and, to promote their edification, a portion of scripture was frequently selected for consideration and mutual discussion. In these exercises our departed friend used to take his part; and, in the exercise of his gifts, God was pleased to bless him, to the edification and comfort of his companions; so that, in a short time, the whole work of instruction was given up to him; and he, who was literally a shepherd, became the spiritual leader of this little flock; and this was his preparation for more public labours. While he was thus engaged, a woman who came before the church of which Mr. Keeble was a member, in giving an account of her conversion to God, said, 'The first serious impression I ever had of the importance of divine truth, was by a sermon I heard John Keeble preach.' The minister started at this, and said, 'John Keeble preach! did you say?' 'Yes,' said the woman, 'if ever I heard you preach the gospel, I have heard him preach; and his preaching was blessed to the salvation of my soul.' This induced a judicious member of the church to go into the country and hear him; and he was then brought before the church of which the late Mr. Hall was pastor, for the exercise of his ministerial talents; and, having spoken three or four times to the satisfaction of those who heard him, they were desirous of his going directly into the ministry; but he was not so soon satisfied, and attributed their opinion to their partiality, and requested to continue his exercises before the church for six months. He had no sooner been called out by the church, than he was appointed to preach before the meeting of the Suffolk Association. When the time arrived, his soul was in the greatest distress, in the prospect of his engagement; but God was wonderfully with him, as has been very generally acknowledged, and he himself says, 'I know not that I ever preached with so much ease, pleasure, and savour, in all my life.' I mention this circumstance more especially, because upon this single hinge turned his future employment and usefulness; for a gentleman from London, acquainted with the circumstances of the church at Blandford-street, heard him preach on this occasion. The text was that admirable passage of which he was so fond: 'Awake, O sword, against my shepherd, against the man that is my fellow, saith the Lord; smite the shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones.' This individual, in common with others, obtained a blessing; he came to London and made a good report, and Mr. Keeble was sent for to come and labour in this congregation, then destitute of a stated minister; which he did, I believe, for six weeks, to the great satisfaction of his hearers, and so as to bring about his settlement among them as their pastor. This office he sustain-

ed diligently, faithfully, and usefully for nearly twenty-six years: what has been the effect of his ministry, many of you have had opportunity of observing. When he came here, things wore a very gloomy aspect; the last embers were ready to expire; but God made him a bright and shining light, and hundreds have rejoiced in that light. For twenty successive years, there were few churches more prosperous, united, or respectable. I have by me a private memorandum, kept by your late pastor, containing the names of four hundred and ninety-seven persons, who were admitted members of the church during the time of his pastoral office.

"The numerous afflictions of his family I will not attempt to describe; however, amidst these he was often reduced to great poverty. In one of these seasons of sorrow, a letter came, of which his wife complained, and, at first, objected to receive, because it required nearly all their money to pay the postage; but he said to his wife, 'Well, never mind, my dear, pay for the letter; the Lord will provide.' She did so; and on opening it, they were presented by the hand of Providence with a two pound note for their supply; and thus they were relieved from a state of embarrassment and distress. In such a case, I think persons may be excused in not paying the postage of poor ministers' letters. For many years, his personal afflictions have been very frequent and protracted; God saw how much he would stand in need of that advice which he had not the means of procuring; he, therefore, raised him up an eminent and skilful medical friend.

"It would save me an irksome task, could I, with faithfulness, close this narration without adverting to the painful circumstances that attended the last five or six years of Mr. Keeble's life; nor shall these be referred to for the purpose of provoking remorse, or exposing human frailty; but with a view to remind ministers and churches of the instability of all societies on this side heaven. It was at a time when Mr. Keeble was the subject of great personal and family afflictions, that divisions broke out in the church; and when his spirit was overwhelmed with these waves of calamity, the unkindness of some, and opposition of others, were, to him, as vinegar to drink mingled with gall;—but I spare them.—May God never lay this sin to their charge. It was often observed, by his medical attendants, that with such a pressure upon his spirits, it was not likely his bodily health could be restored.

"While these troubles were going on, Mrs. Keeble became the subject of increasing afflictions. With a constitution already shook with numerous domestic calamities, she was incapable of sustaining new troubles; and, though happily supported by the consolations of the gospel, nature gradually sunk under its burden, and she finished a course in which she had seen many an evil day: leaving her husband, at this time, incapable of discharging with regularity his ministerial work, and under circumstances that must awaken many painful feelings as to his future condition: but that God, whose he was, and whom he served, appeared in the time of extremity, and raised him up a friend whose pecuniary resources removed all apprehension of future embarrassment, and rendered his mind on this subject, tranquil and grateful: God knew that his afflicted condition would require attention, that could not be purchased at any price; it was, therefore, the more obvious, that the Lord raised her up for such a time as this. May the Lord recompense her work, and a full re-

ward be given her of the Lord God of Israel, under whose wing she has been brought to trust.

"For two years past, our departed friend's bodily afflictions have been great and increasing. During this period, he lived and acted as a dying man. In each of my visits to him, during the last year, we parted with the mutual understanding that it would probably be the last meeting here. At my last interview but one, he said, 'I am not wonderfully transported; but I have a solid and well-grounded hope, and that hope is built on the truth and faithfulness of God; and when I lie down, it is a matter of perfect indifference to me, whether I awake in this world or another; death cannot alarm me, for, "I am founded on a rock;" but,' said he, 'since I have been ill this last time, and while I thought my departure was at hand, one night, when all were asleep about me, I had some sweet enjoyments; for it was just as though my heavenly Father had lifted up a cloud, and allowed me to peep into heaven; I had such a view of it that I cannot express, and such enjoyments as I cannot describe; but these were not long continued; nor is this the ground of my hope.' He added again, 'I am founded on the rock Christ Jesus.' And, my friends, you who heard him address the minister lately set apart in this congregation, I am sure you require no better testimony than you then received. What did he say? and how did he say it? Why, he said, with tears, 'I appear before you as a dying man; and I bear my testimony to the excellency and influence of divine truth. What should I have done without it? These two years past I have been graciously supported by it. Yes! I have had such enjoyments from the truth of God, that I have been able to sing songs in the night.' He appeared like Moses on the mount. I was persuaded that his work would soon be done; for he felt and spoke as a man on the borders of the grave—on the confines of a happy world.

"With regard to the state of his mind, within the last few weeks, he was very much detached from earthly things. When his partner used to speak to him of secular concerns, he would reply; 'Never mind! These are little things; these are small bubbles; I live on high:' referring to that passage; 'He shall dwell on high: his place of defence shall be the munition of rocks.' Isaiah xxxiii. 16. When his poor body was deeply afflicted, he would often sing the praises of God, in the delightful contemplation of heaven. That passage in Watts's Hymns was particularly pleasant to his mind, and often on his tongue:

"To heaven I lift my waiting eyes,
There all my hopes are laid;
The Lord, that built the earth and skies,
Is my perpetual aid.
Their feet shall never slide to fall,
Whom he designs to keep;
His ear attends the softest call;
His eyes can never sleep."

On one occasion, speaking of the ground of his hope for salvation, he enlarged, with apparent pleasure, on the efficacy of the atonement by Jesus Christ; and closed his observations by citing the lines of Cowper:

"The dying thief rejoic'd to see
That fountain in his day;
And there have I, though vile as he,
Wash'd all my sins away."

"It was evident that all his supports and consolations were closely connected with this subject; for he seldom conversed about them without adverting to that passage, 'The blood of Jesus Christ, his son, cleanseth us from all sin.' 1 John i. 7. A few hours before his death, there was no unusual apprehension of danger. He rode, on the morning of the same day, in an open

chaise, from his house at Fulham to London, and was cheerful; but was, soon after, taken with cold chills, and he thought it expedient to take a coach and return home as soon as possible. After this sudden attack, great torpor and insensibility soon pervaded his whole frame, so as to render him almost incapable of any communication. Having arrived at his own house, and being placed in his dying chair, he looked affectionately at his wife, and said, in a feeble tone, being then only just capable of articulation, 'It is finished; all is over.' This he said with marked complacency, as one who had arrived at his wished-for home, and who possessed and manifested the sentiments and temper of the dying patriarch; 'I have waited for thy salvation, O Lord:' and, having uttered a few other words, he closed his eyes and his lips, without the smallest appearance of pain or agitation, and finished his course with delightful composure, in the sixty-third year of his age. 'Mark the perfect man; and behold the upright: the end of that man is peace.'

"The afflictions with which Mr. Keeble was exercised, had evidently a beneficial effect. They taught him the fallacy of creature-dependence, and the necessity of an entire reliance upon an Almighty arm. It is in the recollection of some present, that in the height of his prosperity, while preaching on a public occasion, and adverting to his own prosperous and comfortable condition, 'I attribute it,' said he, 'to the praying men with whom I am connected. I am supported on their shoulders, and enrobed in their affections.' But he lived to see the insufficiency of this robe, and the insecurity of such support. 'It is better to trust in the Lord, than to put confidence in man. It is better to trust in the Lord, than to put confidence in princes.'

"To say of Mr. Keeble that his Christian character was beyond suspicion would be insufficient; for he was *eminently* devoted to God. He kept up an habitual intercourse with him, by fervent prayer and meditation on the sacred scriptures. His walk and conversation, both in domestic and public life, were strictly upright, and becoming the gospel. He exercised great watchfulness over his temper and conduct, and used to say, 'I fear nobody so much as myself; while I can keep my own temper in subjection, I have nothing to fear from others.' He cautiously avoided the occasions of evil, and would often say, 'I must keep out of the way of that, my heart is too bad to be trusted.'

"As a minister, he was diligent in study, and spent the greater part of his time in preparation for public exercises, and by which he overcame, in great measure, the disadvantages under which he laboured. He came before the people with a mind deeply imbued with the most important and distinguishing truths of the gospel; these were delivered with evident marks of godly sincerity, and frequently interspersed with original thoughts, by which he generally secured the closest attention, and promoted the edification of his hearers. Long after he came to London, his mind was often much distressed in the discharge of his ministry; and, when looking back to his former laborious employ, he considered that light, compared with the far greater labours of the mind. On one occasion, he was so much distressed for a subject to deliver, on a Wednesday evening, that he determined to leave the ministry altogether, and, under the power of temptation, went from his house toward Hyde Park, intending to inlist for a soldier; but before he arrived there, the Lord appeared

for him, by bringing a passage of scripture to his mind, and opening it for his meditation; he turned back, arrived at the Meeting-house in good time, and preached with considerable comfort. 'The Lord knoweth how to deliver the godly out of temptation.' He was fond of retirement, and set great value upon his time. He was naturally of a cheerful disposition, and though he endured much inward conflict, he had always a cheerful countenance to meet a friend; and it is rare to find a man in his circumstances, who so seldom introduced his own troubles as a subject for conversation. His attention was chiefly confined to the special object of his charge: I do not pretend he was without faults, for where is the perfect character upon earth? I doubt not but you will join me in wishing that our defects may be as few, our excellencies as many, and our end equally honourable. I have no doubt but all who knew him, though they may conscientiously differ from him in opinion, will readily subscribe to the obvious fact, HE WAS A GOOD MAN."

The COTTAGE of BETHANY.

Luke x. 38—42. John xi. xii.

"The cottage of poverty, lowly and mean,
Where the poor and the humble in spirit are seen,
Was the place the Redeemer most honour'd on earth,
While he sought not the towers of splendour and mirth.

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"Then away with the pride and disdain that would glow,
Over all the Redeemer thus hallow'd below;
And when the high heart and proud spirit rebel,
Its scene let *the Cottage of Bethany* tell."

EDMESTON.

There are few things in the conduct of the Saviour while on earth, more calculated to attract attention, or gain our affections, than the disposition he manifested to mingle with mankind, and his readiness to relieve their personal and domestic afflictions. We have seen the warrior in the field of battle, the statesman in the senate, and the advocate at the bar; we have admired the splendour of their talents, and have supposed them to be, in every respect, superior to others. But when we have been admitted into their domestic circles we have seen a character altogether different to the one we had contemplated, and have found that the greatest of men have their infirmities and imperfections. We have wept over the depravity that would shew itself, even in those whom we accounted the greatest of men, and the benefactors of their race. But wherever we follow the Messiah we find him the same. He practised no deception, and had never to throw off the cloak. He was all benevolence in the domestic circle, as well as when surrounded by the multitude. He wept with those who wept, and wiped away their tears by removing the cause of their sorrow. To the friends of Jesus it must have been truly delightful to enjoy his society. Here they could unbosom their griefs, and obtain comfort from him who is emphatically styled "the Consolation of Israel:"—here they could more fully obtain the lessons he delivered in his public addresses;—here their understandings would be enlightened by the Sun of righteousness shining upon them, and their hearts softened by "his doctrine distilling as the dew," and insinuating itself into the most secret recesses of their souls. It is in secret intercourse with Jesus that the soul of the Christian is most enlightened in the knowledge of his will, and feels most disposed to make an entire surrender of himself to the service of God.

Bethany was a town situated about two miles from Jerusalem; it is now reduced to a small and miserable village. Here lived a family of three persons, a brother and two

sisters, whom the Saviour frequently honoured with a visit. They were all of them the warm and devoted friends of Jesus, and were never so happy as when he turned in from the wickedness of the crowded world, and the contemptuous treatment of his enemies, to hold communion with them. They knew his poverty, and had heard him say, that while "the foxes had holes, and the birds of the air had nests, he had not where to lay his head;"—they knew that he was generally treated as an impostor, and that scarcely any received him as the promised Messiah; but this influenced not their conduct. They had enjoyed his favours,—his divine communications had changed their hearts,—his doctrines had ennobled their natures, and elevated them above the scenery of earth;—they felt that intercourse with him was happiness itself; hence they were glad to enjoy his company, to listen to his discourses, and to give proofs of their affectionate attachment to his person.

All true enjoyment flows from the possession of the Divine favour. Those who have felt the regenerating influence of the grace of God, are taught to love the Saviour, and to long for communion with him. Loving him, they will regard with affection of the highest order, all who possess the same love to his person, and concern for his honour. Thus was the family of Bethany united to each other by the double ties of nature and of grace. Their united petitions arose morning and evening from the family altar, to the Father of their mercies; they walked together with holy pleasure to the house of their God, and their private intercourse flowed from exalted principles, and dwelt on the great things of Eternity. The only emulation among them was, which should shew most clearly the reality and extent of their love to Jesus. Blessed indeed are those families, where the love of Christ influences every heart! Here every holy feeling is indulged,—the presence of Jesus is sought and enjoyed, while earth appears for a season to withdraw, and heaven, with all its glories, to be present to our view. Here the Saviour chooses to dwell, his lips feed them with the choicest of his doctrines, and their hearts are "filled with joy unspeakable, and full of glory." Happy are those who can indulge in holy familiarity with the Son of God, and partake of the blessings so richly enjoyed by this pious household.

The visits of Jesus to the cottage of Bethany appear to have been frequent. They were, no doubt, anxiously desired by its inmates, and Jesus is ever willing to afford his presence where it is earnestly sought. On one of these occasions, mentioned by the Evangelist Luke, we have a pretty full exhibition of the different tempers of the two sisters. Martha, who appears to have been the eldest, and who may be considered as the housekeeper, seems to have had a decided attachment to Christ; she was hospitable and generous, and withal somewhat fond of display. While anxious to make a feast for the entertainment of the Messiah, she indulged in a fretful and murmuring disposition. This temper was shewn towards her sister in the presence of Jesus, and even displays itself in her language to him. It is an unhappy thing when undue anxiety obtains possession of the heart; it unfits us for the service of Christ, and prevents the enjoyment of the ordinances of religion. Such persons who indulge it should frequently consider the apostolic injunction, "Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your

request be made known unto God." Mary appears to have possessed a mind of a more contemplative turn; she was more abstracted from the world, and more anxious to receive the instructions she needed from Christ, than to make a feast for the supply of his bodily necessities. While Martha would shew her love to the Saviour, by providing for him an entertainment, Mary would evince her attachment by feasting on the word of life, which she ever found him so ready to impart. While the concern of Martha was not altogether unnecessary, the disposition of Mary was most desirable, and most pleasing to him who judgeth righteous judgment.

One excellence in the conduct of Mary must not be slightly passed over. When Martha enters the room, peevish and fretful, to complain of the negligence of her sister, Mary makes no defence of her own choice. She knew the purity of her motives in the choice she had made, but was not sure of the propriety of her conduct, considered in itself; she, therefore, left her defence to Jesus, who applauded her conduct, and declared that the choice she had made should not be taken from her. The same disposition was shewn by Mary on a subsequent occasion; when she anointed the feet of the Saviour with the box of precious ointment the disciples murmured, she said nothing, but the Lord justified her. When our motives in the service of God are pure, we need not be too anxious to defend ourselves against those who oppose us, but may leave it to him who seeth the heart, and who will make our righteousness to shine clear as the noon-day.

Trials and afflictions are the common lot of all men. Even those who are made the friends of the Saviour, and who enjoy the proofs of his peculiar favour, must not be exempted. They have, however, the assurance of him who has all events under his controul, that every thing shall work together for their good. And this is the case when they wean us from the world, teach us the value of Divine consolations, enable us to shew the reality and power of religion, or conduct our bodies to the grave, while our souls ascend to heaven, as their home. Lazarus, the brother of Martha and of Mary, and the friend of Jesus, was visited with a painful and dangerous disease. Afflictions come not by chance; they are always designed to accomplish important purposes, and in some way or other to promote the Divine glory. When Lazarus was afflicted, his sisters very properly sent to Jesus, to inform him of the melancholy event, and to beg a share in his sympathetic regards. And to whom could they apply so well as to him? He had, in innumerable instances, proved that all diseases were under his controul, and that he could heal them whenever he pleased;—he had given many evidences of his attachment to Lazarus and his sisters;—and they did not entertain a doubt of his attention to their request, or of his paying them a visit to heal their brother, and to bless them with a new supply of spiritual favours.

In nothing are we more frequently disappointed than in the answers we receive to our prayers. We mark out a way in which we wish God to act, and are almost displeased when he works differently to our wishes. Jesus heard the message, and replied, probably in the hearing of the messenger, that "the sickness was not unto death, but for the glory of God, that the Son of God might be glorified thereby." He was not indifferent to the event, though several days passed without his farther attending to it. His plans to us are very mysterious, and he

may seem to neglect his people; but all his ways are founded in infinite wisdom, and when fully developed shall exhibit his unbounded benevolence. They urged in their message the love of Jesus to their brother, and informed him of the illness under which he pined; but Jesus appears as though he forgot it, and perhaps they almost imagined that his affection towards them was changed: but let patience be exercised, and his whole conduct shall be explained.

As the period approached when Jesus should struggle with the last enemy, and return to his throne in heaven, it was necessary that he should give the clearest evidences of the Divinity of his Mission, and the power of which he was possessed. We find, therefore, that his Deity shone forth brighter as he advanced to the lowest state of his humiliation. In the account of his conduct towards Lazarus, we see his Omniscience and his Omnipotence very strikingly displayed. The former in telling his disciples of the death of Lazarus, when he was at a distance from Bethany; and the latter in raising him from the dead, and that by his own power and authority.

Nor have we a less display of his love in undertaking this journey. His life had been threatened, and his disciples were afraid of the consequences of his visiting Jerusalem, and expostulate with him on the impropriety of his undertaking it. But when his own glory is to be shewn, when love to his people is to be manifested, or when his works of mercy will relieve the wretched and sorrowful, he shrinks not from danger, but cheerfully goes forward, teaching us that no hindrances ought to interrupt us when we are called to obey the commands of God, or attend to the requirements of mercy.

We have remarked that the Lord Jesus, though at a distance from Bethany, was acquainted with the decease of Lazarus. The manner in which he communicated the knowledge of it to his disciples, is well worthy of observation. He represents his death under the figure of sleep. An image that places the departure of the believer from this world to another, in a very inviting light. Death, to him, is divested of its gloom,—the grave is but his bed,—the interval between death and the resurrection is but a single night,—and in the morning he shall arise with new strength and vigour, to enjoy the highest pleasures throughout an eternal day.

We are now called to contemplate the blessed Messiah proceeding on his errand of mercy towards Bethany. It is true that Lazarus has been dead several days; but Jesus can comfort the mourners, he can instruct the sisters of Lazarus and his disciples in the doctrine of the resurrection; and, above all, he can raise their beloved friend from the dead. He has disclosures to make of no common kind, and a deed to perform that shall strikingly illustrate the dignity of his person, and shew the care he exercises over his people.

By some means or other, Martha is informed of the near approach of her friend and her Lord; and instead of beginning to make great preparations for his entertainment—instead of being offended at the reproof he had formerly given her, or at his apparent indifference in not coming when they had sent for him, she rose up and went out of the town to meet him, to tell her tale of woe, and receive from him the consolation which she knew he could impart; while Mary seems yet to have sat indulging in grief on account of their loss. The meeting must have been exceedingly affecting! We

cannot but feel regret, when we hear Martha indirectly blaming the Saviour for not coming to Bethany, when they sent him the distressing news; but we admire her faith when she expresses her confidence, that whatever prayer he should present would be granted; and we should have been still better pleased, had she felt the persuasion that he could raise her brother. But there is much ignorance, and still more unbelief, in the hearts of even the best Christians. How lovely does the conduct of the Saviour appear when he condescends to instruct her in the doctrine of the resurrection, and unfolds the glory of his character to afford her consolation. We admire his conduct in calling for Mary,—in immediately, on entering the town, enquiring for the place where the body of Lazarus lay,—and we weep with him as the tears flow from his eyes on the remembrance of the bitter effects of sin, in putting an end to social happiness, destroying the human frame, and ushering the race of men to the solemn tribunal of Jehovah. So universal is the reign of death, that even the righteous must submit to his stroke. But they shall rise again, "Death, the last enemy, shall be destroyed," and those who have felt his grasp shall rise triumphant from the tomb, to die no more.

Jesus, the kind and compassionate Saviour, whose tenderness for the mourning family even the Jews are compelled to admire, walks with Martha and Mary weeping to the grave, where the corpse had been interred for many hours. He commands the stone to be removed from the entrance to the tomb; to this proposal Martha objects, as she could not bear the idea of looking on the face she once loved, now that it was in a state of decomposition. Jesus has compassion on her infirmities, forgives the impropriety of her conduct in opposing his wishes, and shews his dignity, and his power over the invisible world, by commanding the dead man to *come forth*. The order is instantly obeyed: Death, who had so long detained Lazarus as his prisoner, lets go his hold, and a proof is furnished that Jesus is indeed "the resurrection and the life."

What affection did the Saviour thus manifest towards a family who had been eminently devoted to his service! How unexpected the miracle he thus performed, and what joy would fill every heart as Lazarus was restored to his fond and affectionate sisters! Nor must we omit to remark the authority with which the miracle was performed. It was done in his own name, and by his own power; and it so strikingly exhibited the infinite superiority of his character as to constrain many of the Jews, who had gone from Jerusalem to Bethany to sympathize with the mourners, to believe on him as the promised Messiah.

It is not unworthy of remark, that though the Saviour well knew the spot where they had laid Lazarus, yet he enquires for it of Martha and Mary, and though he possessed the power of Omnipotence, he commanded the stone to be removed from the sepulchre by human agency; in all this he intimates, that he never works a miracle where it is not necessary, and that, in the bestowment of his favours he expects his people to use the means that are conducive to their attainment. Besides, he might mean, that their expectations should not be too highly raised, that the glory of the miracle might appear so much the greater.

The gratitude of this family, on being restored to their former enjoyments, after they had been separated from each other by death,

would be unbounded. Of their future conduct we know but little, except that Lazarus was called to suffer persecution for the sake of his Lord, and that Mary shewed the warmth of her affection and gratitude by the purchase of a very expensive ointment, with which to perfume the feet of Jesus, carefully wiping them with the hair of her head.

But what was the happiness of this family, however great, compared with the enjoyments of the people of Christ, when they shall all be released from the dominion of death, and shall rise in triumph from the grave? Then, indeed, the whole family of God shall assemble to part no more, but dwell for ever, with Jesus, enjoying his favours, and singing his love.

"For he who cried to Lazarus, *Come forth*,
Will, when the sabbath of the tomb is past,
Call forth the dead, and reunite the dust
(Transform'd and purified) to angel souls.
Extatic hope! belief! conviction firm."

It is impossible to have read the account of this family in the inspired records, without having learnt that the privilege of enjoying the company of Christ, and the advantages resulting from it, are incalculably great. We feel the propriety of seeking to Jesus, that the welfare of our friends may be promoted, and rejoice that we have such arguments to plead with him, and such encouragements to urge them, and see that he orders all things so as to promote the happiness of his people, as well as his own glory. From the example of Christ, let us be desirous of shunning every thing like *display* in the good that we do. And, especially, let it be our concern to labour after the enjoyment of His favour, who alone can impart to us "LIFE" beyond the grave, and all the happiness his people shall enjoy throughout eternity.

J. B.

Folkestone.

On the Admission of Members.

To the Editor of the Baptist Magazine.

SIR,

I am pastor of a church, in which it is the uniform practice to *require*, from persons applying for communion, a confession of the principles of their faith, and an account of their religious experience; nor do I consider this an assumption of legislative authority on the part of the church, nor an infringement of Christian liberty, as regards those who are desirous of becoming members! For any dissenting writers to have placed a requisition of this kind upon the footing of rites and ceremonies *imposed* by Established National Churches, is, to me, very extraordinary!

I have hitherto thought, that many circumstances, in relation to public worship and discipline, must be governed by *general scriptural principles:* — such as, "Let all things be done decently, and in order;"* "Do all things without murmurings and disputings!"† "Without preferring one before another, doing nothing by partiality."‡ But, if it be not a rule to require from all persons an account of their principles and experience, previously to their becoming members of a church, how will it be possible to avoid the appearance of *preference* and *partiality;* or how will *murmurings* and *disputings* be prevented; or *decent order* be preserved?

The circumstances to which I have referred are, the *time* when we assemble ourselves together on the Lord's-day; the *day* when we commemorate the Lord's Supper; or the *weekly-services* for prayer or preaching which are attended to:—concerning these, and various other observances, we do not look for specific

* 1 Cor. xiv. 40. † Phil. ii. 14.
‡ 1 Tim. v. 21.

directions in the scriptures: they are matters of human regulation, and are adopted for mutual accommodation. But would any church pay such regard to the caprice of an individual, even if they pleaded conscience for it, as to agree to alter or to give up such meetings? Or, would they receive any person into communion, who did not, tacitly or verbally, agree to observe, to the best of his ability, all the meetings appointed by the church? An objection to regard these, by a candidate for church-fellowship, would afford proof of the want of modesty and decorum, and would be a poor pledge that the peace and prosperity of the church would be promoted by such an addition!

For every person, then, to be required to relate his, or her experience, and to avow their approbation of the doctrines professed, is a necessary regulation to secure two indispensable objects: viz, *that acquaintance, on the part of all the members, with the principles and experience of the candidate, which is essential to constitute Christian communion; and such an appeal to the assembled members as will secure their* SUFFRAGES, *and ascertain the opinion of the majority!* Let these two objects be scrupulously preserved, without which the congregational order of our churches cannot be maintained, and I feel comparatively indifferent as to the particular manner in which members are received to fellowship. A church is competent to adopt any regulations upon the subject, which are not incompatible with fundamental principles; but it is at its peril that these are invaded, and much more so, if they be destroyed!

Whilst, however, I admit the right of a church to employ whatever means it thinks proper for the admission of members; I most sincerely deprecate the introduction of even *written* experiences; as I feel persuaded, that the members who compose the church, will be deprived of the feast of gratification which they often enjoy, while they attend to those who say, "Come hither all ye that fear God, and I will declare what he hath done for my soul?" But, should any of our churches submit to this, they will surely never consent to being deprived of their suffrages; that inalienable right of voting, which each member possesses: and, which was exercised by those who composed the Church of Jerusalem, when Saul applied for fellowship! If ever the time should come, when the pastor, or the pastor and deacons of our respective churches, should take the matter into their own hands, as to the admission of members, and the people have nothing to do, nor any opportunity of giving an effective opinion on such a subject; there can be no doubt, but that the torpor and inanity, which is so visible in some other communions, will soon pervade the Baptist churches: an event, which every one who wishes their increasing spiritual and evangelical prosperity, will most ardently and sincerely deprecate.

London, Dec. 22, 1824. IOTA.

QUERIES.

1. What is the origin, and what the utility of funeral sermons?

2. What are those reasons that will justify a pastor in refusing to preach a funeral sermon for any member of his flock?

3. What is a scriptural call to the work of the ministry?

Miscellanea.

MENNONITES.

LETTER, No. V.

Alkmaar, Sept. 20, 1820.

I left Zaandam Tuesday morning last, having availed myself of a vessel in the act of passing the Sluice, to go up the Zaan, and arrived here late the same evening. I directed my steps first, the morning after landing, to Mr. Ysenbeck's, the Mennonite minister in Alkmaar. Unfortunately, however, he was from home; but I learnt from Mrs. Y. that my circular had been received in her husband's absence, and that, without him no steps had been taken in the business which I had come upon. After a little introductory conversation with Mrs. Y., she conducted me, at my request, to the house of one of the senior deacons, a Mr. Jan van Baas. Though a stranger, and come upon an object, as yet to him, nearly as strange, he received me kindly; but, finding him at a busy moment, I proposed to call again an hour afterwards. He was pleased with this, and it was settled so. The intervening hour was passed at Mrs. Y.'s, who regaled me with a cup of coffee in the Dutch style; whilst I occupied her attention with reading the circular, and with stating further particulars concerning the Mission, and plan of my journey. The hour being expired, I rose and returned to my appointment; leaving Mrs. Y. to her own reflections upon what had passed between us, upon this new subject. My interview with Mr. and Mrs. Baas was not a short, or an uninteresting one. They both appeared considerably taken with the account I gave them of the Mission; he, however, the most so. We did not separate without some assurance being given, on the part of Mr. B., that he would move in the business, and also give it further publicity out of the range of his own religious denomination in the place. He once thought, indeed, of bringing his brother deacons together, previous to their minister's return: he followed, however, the advice I offered, which was, to defer it till Mr. Y.'s return. I went with Mr. B. to see their meeting, which, like all the rest, I had hitherto seen was plain, neat, clean, and commodious. Their church, I am informed, is composed of not more than fifty members, not the one-third of what it once was. But learning from Mr. B. that there was another of their churches in a neighbouring village called de Rijp, I lost no time in setting out for it. The name of its minister is Persijn, and the number of his flock is about one hundred and eighty; among whom, as in their sister church at Alkmaar, there are not many rich or mighty. So far as concerns Mr. P. I find him of rather a Missionary spirit. As to his flock in this particular, the subject of Missions being, as yet, so new to them, he could not pronounce either way. It should, however, receive his countenance. This visit to the Rijp brought me into contact with a Mr. Bonne, a member of the Rijp church. With him I went also pretty largely into the subject of our Mission, and other topics connected therewith. In this conversation Mr. P. bore his share. Upon him, as well as Mr. B., I did not fail to do what I could to press the importance of the good work among the heathen. What the future results of this seed of information, sown in the Rijp may be, time alone will determine. I, however, hope for the best.

Besides that of the Rijp, there are other Mennonite churches around Alkmaar, with whom the friends just mentioned will communicate, and to whom they will also pass circulars.

It was so late as midnight, when I landed at Alkmaar. This arose from strong contrary breezes we had to encounter on the passage; but a gentleman of the place, whose acquaintance I had made in the vessel, conducted me from the harbour to a comfortable inn, and by that means relieved me from every concern on that head. This act of kindness he followed up by ano-

ther, in sending one of his sons the next morning to the inn, to direct me any where I wished to go in the town, knowing I was an entire stranger, and further invited me to a friendly cup of tea, which invitation I availed myself of before I left the town. My young friend and guide I found very amiable and intelligent. He gave me a very interesting account of the famous canal set on foot by Buonaparte, with a view to open a direct communication between Amsterdam and the Helder, and thereby to avoid the dangerous and expensive navigation of the Zuyder-Zee; he gave me also some anecdotes of the English army, which, under General Abercrombie, lay formerly encamped in the immediate neighbourhood of Alkmaar.

I hope soon to write you again from Horn, for which place I proceed to-day, God willing. Meantime, pray for me; and in all your approaches, in public or in private, to a throne of love, make it, I beseech you, a special article in your petitions, to implore the Lord of Missions to awaken, and that right early, a deep and never-ceasing interest in the hearts of our Mennonite friends in Holland, for the good work among the poor heathen.

I am yours truly,

W. H. ANGAS.

Familiar Illustrations of the sacred Writings.

No. V.

PSALM I. 1. "*Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.*"

To a careless reader of the inspired volume, there may not appear any thing particular in this passage, but to one who attentively considers it, there is something very striking and instructive. It clearly marks the different stages of a life of sin. To walk *in the counsel* of the wicked is to adopt their maxims, and to follow their instructions; to *stand in the way* with sinners, denotes fellowship and familiarity with them; and to *sit in the assembly* of scoffers, is to attain the last degree of impiety. Few men are exceedingly wicked all at once; but find the path of vice leading them from bad to worse. Let him that now adopts the maxims of the world, and follows the advice of wicked men, take care; for if the grace of God prevent not, he will, ere long, sit in the company of those who scoff at the ways of the Lord, and even *take the chair* and preside in the *assembly* of the wicked.

JOB VI. 15. "*My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away.*"

A weary thirsty traveller in a wilderness, knows full well the literal meaning of this text. He hears of a brook a few miles distant, and receives the information with much satisfaction; he hastens to the spot; but how mortified and disappointed must he feel, when he finds the brook dried up! and particularly so when he observes the channel in some parts still damp, thereby intimating that it has but lately disappeared. Suppose afterwards he falls in with another brook, and drinks with pleasure of its refreshing water, and expects future supplies by travelling along its banks; but, probably, before the day's journey be half finished, the stream loses itself in sand, to appear no more.

The passage forcibly expresses such an occurrence, by speaking of the brook as dealing deceitfully, by raising expectations which it does not satisfy.

JOHN CAMPBELL.

JOSHUA X. 24. "*And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.*"

This passage received a very striking illustration a few years ago, in an expedition to Algiers. After the close of the negotiations had been protracted, by the Dey refusing to give up two Spaniards, he at length consented, observing to his Divan, "His foot is upon my neck, and what can I do?"

2 PETER I. 11. "*For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.*"

Every believer in Jesus shall be in his kingdom; but there is a great difference in their manner of entrance. In attending to the injunctions of inspiration, we find the apostle saying so; "an entrance shall be administered abundantly;" by which he manifestly intimates, that some professors pass into the kingdom of their Lord and Saviour under circumstances of greater triumph and glory than other Christians do; and Oh! how often has this been exemplified in the experience of believers. One loosens his anchor from this earth, and goes into eternity a gallant vessel, with every sail set to the favourable breeze; and rushes into the harbour of eternal peace, amidst the plaudits of redeemed men, and of waiting angels.

In another instance, the frail bark is tossed by the billows—almost wrecked—so weak, it is scarcely able to reach the port; but, blessed be God, through the grace of our Lord Jesus Christ, it reaches it safe at last. The latter has an entrance, but the former an *abundant* entrance; and if there is aught, my brethren, which can be interesting to us in this world, respecting the moment of our departure from it, it is, that we may leave it under that full sail of bliss, which will bring heaven into our hearts before we get into heaven, and enable us to leave behind us our Ebenezer, (our stone of help,) and inscribe it with our hand, while death chills our vigour—"Hitherto hath the Lord helped me."

DR. MASON.

J. B.

Folkestone.

Obituary and Recent Deaths.

MR. W. SPARSHALT.

ON March the 2nd, 1825, died at Portsea, aged seventy-eight years, Mr. W. Sparshalt, many years an officer in His Majesty's Navy.

He was called by Divine grace at an early period of life, and was for half a century an honourable member of the church of Christ in that town, under the pastoral care of the Rev. D. Miall, and for many years filled the office of a deacon in that church. In this, as well as every other relation he filled in society, he maintained an unblemished reputation.

He was truly a spiritually-minded man, whose society it was impossible to enjoy, even for a short period, without improvement. The subject of religion was never lost sight of in his company, and his method of introducing it was such as could give no offence to any person; thus it may be said, that his speech was always with grace, as it were, seasoned with salt, ministering grace to those who heard him.

He took great pleasure in visiting the abodes of affliction and distress, and by his cheerful piety,—his affectionate sympathy, his heavenly-mindedness, his savory conversation, and his devotional prayers, he soothed the sorrows, dried the tears, elevated the views and feelings of the sick and dying, and changed the chamber of solitude into a Bethel.

His views of divine truth were in strict unison with the sacred records, and, in his devoted life, he displayed the holy influence of the religion he professed; of him it might be said, with strict propriety, that he "walked with God."

So remarkable was his attachment to the house and ordinances of God, that he was never known to absent himself from his own place of worship but once during his whole religious career; and though at times he was so afflicted with deafness that he could not hear a word, he nevertheless continued to fill his place in the sanctuary. He told the writer of this article, that he felt it his duty thus to honour divine institutions, and that he felt an advantage in it. In this case he was accustomed to read and meditate on the hymns sung, and the scriptures which were read; in the time of prayer he prayed for himself, and during the sermon he would get a friend to shew him

the text, and would employ his mind in reflection on it. In this way it is probable that he derived more benefit from the means of grace, than many who are not thus afflicted.

He found, by happy experience, the supports and consolations of religion, under a very long and trying affliction, which he was enabled to bear with much patience and holy resignation. His joys were occasionally exalted, and, though he did not discover those rapturous feelings which sometimes animate a dying bed, he yet felt an unshaken confidence in the rock of his salvation, and could say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him unto that day."

On one occasion, a little before his death, he conversed in the sweetest manner on the love and faithfulness of his covenant God, and the all-sufficiency and grace of Jesus Christ, and, anticipating the entrance which he has now obtained into the everlasting kingdom, said, "What a scene will heaven present! the presence of God, and full perfection of holiness, bliss, and joy, without interruption, and without sin, and that for ever."

On February 20th, he said but little during the day, but about eight o'clock in the evening he revived, and said to a friend, "I hope, if it is the Lord's will, that I shall go to my rest this night;" and, after lying a time apparently in mental prayer, he suddenly exclaimed, with considerable energy, "Enter, enter, enter thou into the joy of thy Lord." "What," said he, "such a wretch as I!" Pausing a little, he added, "That is joy unspeakable!" He then, in a most affecting manner, addressed his numerous friends and relatives, who stood round his bed, individually and affectionately, exhorting them to prepare for the hour of death; those who were young he admonished to love and follow the Lord Jesus Christ in the days of their youth. When he saw one young friend near him, his feelings were excited beyond the power of utterance, and he wept aloud; when he had recovered his usual composure, he intreated her to choose the one thing needful, and encouraged her to follow the Lamb of God.

He then talked delightfully of the joys of heaven, and, in the sweetest accents, though with a faultering voice, repeated nearly all that hymn of Dr. Watts's, beginning,

"Come we that love the Lord,
And let our joys be known."

He said, "I feel such an inclination to sing that I cannot describe." A friend said, "You are longing to begin that song which shall never end;" he replied, "Yes, yes." He thus returned to Zion with songs, and everlasting joy upon his head; and now sorrow and sighing are for ever done away. He has descended to his grave like a shock of corn fully ripe in its season. His funeral sermon was preached by his pastor, the Rev. D. Miall, from 2 Kings iv. 9; "I perceive that this is a holy man of God."

Portsea, March 10, 1825.

Review.

The Life of the Rev. Philip Henry, A.M. with Funeral Sermons for Mr. and Mrs. Henry, by the Rev. Matthew Henry, V.D.M.: corrected and enlarged by J. B. Williams, F.S.A. Pp. 488, Holdsworth.

This truly apostolic man, whose important history is presented to us in an enlarged form in this interesting volume, was, as is well known, for many years, a burning and shining light in the Church of Christ, and now, for more than a century, his venerated name has been recollected and repeated by the truly pious of every denomination, with sentiments of unqualified respect, and hallowed affection.

Both as a Puritan and as a Nonconformist, Mr. Henry appeared to great advantage: though it is obvious that as neither was he an *ultra*. Moderate, but yet firm, in his principles, he neither invited persecution, nor refused to suffer for conscience' sake. After the grossest violation of liberty, and spoliation of property, became legalized by the Uniformity and Five-mile Acts, he retired into comparative silence and obscurity, availing himself, however, of every degree of indulgence for the exercise of his ministry, and the moral and spiritual advantage of all around him, nor was his labour vain in the Lord. By the Revolution in 1688, the sphere of his exertion was again enlarged, and, until his death, which took place in 1696, he continued preaching the word in season and out of season, with a savour, seriousness, and earnestness, to which uninspired men have seldom arrived, and, perhaps, never excelled.

In perusing this volume, the moral and spiritual elevation attained by Mr. Henry will be constantly presented to the eye of the reader, and he must himself be an extraordinary person, if, when attending this eminent servant of Jesus Christ in his retired devotion, his domestic worship, and his public exercises, he have not an impressive consciousness of great inferiority. Indeed, in so far as the comparison excites the exercise of humility, and stimulates to renewed endeavour, no inconsiderable part of the object contemplated in the undertaking of the pious biographer, becomes accomplished.

Mr. Williams, the Editor of this interesting volume, appears to have judged, that every additional fragment of information he could collect concerning the distinguished subject of his inquiries, would be acceptable; and we have no doubt his conclusion will prove correct. He seems to have been indefatigable in his research, and has certainly succeeded in bringing together many curious, various, and useful articles, by which his work is considerably enriched and enlarged; and, we hope, his diligence will meet its reward, in an extensive circulation of this valuable publication.

In conclusion, we would call the attention, particularly of our young readers, to the following extract of a letter, written by Mr. Henry to his youngest daughter, on her having received a proposal of marriage: P. 200.

"Your present affair, we can truly say, was no less a surprise to us than it was to you; but we have learned, both from our fixed belief of God's universal providence in every thing, and his particular special providence towards those that fear him, and also from our last year's experience, once and again, of his doing that for us which we looked not for,—to cease our wonder, and to apply ourselves, as we ought to do, to our duty. We would have you do so likewise; saying, as Paul, which was the first word that grace spoke in him,—*Lord, what wilt thou have me to do?* Your way is, in the first place, to acknowledge God, not only in the thing itself, but in all the motions and events of it; and if you do so, he will direct you; that is, guide, and bless, and succeed your steps. You are next to admit the person into your converse, as in another case, 1 Timothy, v. 2. with all purity; that is, at no unfitting time, in no unfitting place, manner, or other circumstance; as it will not be desired, so neither ought it to be granted. Your end herein is to be the same with his; your next end, that you may be acquainted with each other's temper and disposition. Especially that you may feel the pulse of each other's soul, how it beats towards God, and his works and ways. As the agreement is in *that*, accordingly will be much of the sweetness and comfort of the condition. — — — Our love and blessing is — — — to your dear self, having *confidence in you in all things*; 2 Corinthians, vii. 16; but it is *through the Lord*, as it is limited, Galatians, v. 10, that you will act as I have counselled you.

"Committing you to his protection and guidance, I rest your loving father,

"PHILIP HENRY."

"Feb. 17, 1687–8."

Joseph and his Brethren; a scriptural Drama in Two Acts. By H. L. Howard. P. 252. Whittaker.

THE narrative on which this drama is founded, is one of the most beautiful and impressive in the sacred volume. Prose and poetic authors have availed themselves of it, to exercise their talents, and instruct their readers. But, in these attempts, we fear the attractive simplicity of the original has not, unfrequently, been impaired; and some

of its most important lessons have been overlooked, and, consequently, omitted. We are no advocates for superstition, and yet our veneration for the inspired volume is so entire, that we never meet with the term *drama* in connection with its holy contents, even though the adjective *sacred* be prefixed, without experiencing a certain emotion of apprehension, which we know not how to condemn. Under the excitation of this feeling, we commenced reading the work before us; and, though, in our progress, we met with much, both as to harmony of numbers and justness of sentiment, which obtained our cordial approbation, yet, at the conclusion, we laid down the book with the same impression. Indeed, some passages in the character of Phraxanor, appear to us exceedingly questionable as to their tendency: for, though they are evidently intended to be condemnatory of an unhallowed passion, yet, we doubt the propriety of so minute a delineation of the influence of such a temper, as may place the purity of the reader's mind in imminent peril. We should be glad to yield to this work our unqualified recommendation, but, in doing this, we should violate the delicacy of our own conscience, and offend against the generation of the righteous.

An Essay on the Divine Origin of Christianity. By G. Pike. Pp. 85. Baynes.

One of the main supports of infidelity, is reluctance, on the part of its advocates, to undertake a serious, and impartial examination of revealed truth, to which, in many instances we fear, may be added an apprehension that the result of a fair and patient inquiry, may demonstrate the necessity of an entire revolution of sentiment and conduct. We would, however, most earnestly beseech all such persons to give this cheap "Essay on the Divine Origin of Christianity," an attentive perusal; for as it possesses the strong recommendation of compressing, within very narrow limits, a considerable body of evidence on a subject of vital and everlasting importance, so we are confident, should it happily be made instrumental in effecting their conversion, the change will be universally beneficial. Mr. Pike's work is well worth the attention of Christians, and would be a most suitable tract to put into the hands of any persons, whose tendency to infidel principles may occasion just alarm in the minds of their friends.

1. *Memoirs of Robert Barclay, who died at Glasgow, aged Twenty-three. By Alexander M'Leod.* Pp. 90. Ogle. 1s.
2. *Expressions of Parental Solicitude; extracted from the Letters of a Father to his Son, which were found among the Papers of the latter after his Death.* Pp. 115. Ogle. 1s. 6d.

We have read these little volumes with much interest—the first, as affording another instance of the power of divine grace, in renewing the heart, and preparing the immortal mind for an early departure to its destined felicity; and the second, as an additional encouragement to pious parents to continue in fervent prayer to God, for the effectual conversion of their offspring. These "Expressions of Parental Solicitude," are very creditable to the soundness of the parent's understanding, and the piety of his heart.

Memoir of the late Mr. James Neil, Shipmaster, Irvine, who died there on the 15th of Nov. 1820, in the ninety-fifth Year of his Age. By the Rev. George Barclay. Pp. 104. Second Edition. Nisbet. 1s. 6d.

There are some striking incidents in these Memoirs, but those who are only to be kept in good humour by extracts from the annals of the marvellous, may feel some disappointment in perusing such unpretending pages. There is, however, a pretty numerous class of readers, whose expectations on taking up a book of this description, are more serious and moderate: by such persons this little work will be read with advantage; and, in their names, as well as our own, we thank Mr. Barclay for having made this useful addition to pious biography.

Sermons for Children, designed to promote their immediate Piety. By the Rev. Samuel Nott, Jun. of America. Pp. 110. Nisbet. 1s. 6d.

Whoever speaks or writes for the

instruction of children, has undertaken an important, but, at the same time, a difficult service. We congratulate Mr. Nott, however, on what we consider to be a very successful attempt; and we strongly recommend his sermons for children, to the attention of all persons who are actively engaged in seeking the moral and spiritual improvement of the rising generation, as excellent examples of what such addresses should be.

The Teacher's Manual, or Hints to a Teacher on being appointed to the Charge of a Sunday School. By W. F. Lloyd. Pp. 134. Weed. 1s. 6d.

CONSIDERABLE caution and industry have evidently been exercised in compiling this useful book, which, it is desirable, every Sunday-school teacher should read, and, if practicable, possess. Some, perhaps, may be of opinion, that in certain parts, the author has trenched upon a higher department of instruction; but, as we are far from supposing this to have come within the comprehension of his design, so, also, we can scarcely conceive that this should form any impediment to the circulation of a work, so well adapted to accomplish the benevolent purpose for which it has been written.

The united Claims of Home and of Foreign Missions. A Sermon, preached before the Home Missionary Society, at the Poultry Chapel, London, on Monday Evening, May 17, 1824. By Henry Forster Burder, M. A. R. Baynes.

The Necessity and Propriety of Home Missions. A Sermon preached at Crown-Court Chapel, on Tuesday Morning, May 18, 1824, before the Committee and Friends of the Home Missionary Society, and published at their Request. By John Reynolds. R. Baynes.

Two excellent sermons—skilfully adapted to promote the end for which they were delivered.

Mr. Burder undertakes to establish three propositions. "The first is, that it is incumbent on us, to yield our mind, and hearts to the full force of the claims, both of those who are more nearly, and of those who are more remotely related to us. The second is, that a practical regard to the claims of the one class, is not to be postponed, till exertion and solicitude cease to be necessary on behalf of the other class. The third is, that by due attention to the claims of the one class, we, at the same time, promote the interests of the other class." And, in each of these particulars, we think he has happily succeeded.

Mr. Reynolds has discussed four propositions. "I. The inefficacy of every previous system, displays the excellence of the Christian scheme. II. The adaptation of the gospel of the grace of God to the whole condition of man, furnishes abundant matter for triumph in Christ. III. The properties of the gospel, which ensure its success, enhance the exultation of its preachers and disciples. IV. The nature and history of apostolical triumph, furnish motives and encouragements for evangelical exertion."

Under the second head, he shews, with great force of evidence, and energy of language, that the gospel is admirably suited to the condition of man, considered as an immortal—guilty—depraved—miserable sinner.

The first of these sermons is from Rom. i. 14. "I am debtor, both to the Greeks, and to the Barbarians;" &c. The second, from 2 Cor. ii. 14. "Now, thanks be to God, which always causeth us to triumph in Christ;" &c. We wish them both a wide and useful circulation.

The Cottage Bible and Family Expositor; containing the authorized Translation of the Old and New Testaments; with practical Reflections and explanatory Notes, calculated to elucidate difficult and obscure passages. To be completed in two handsome Volumes Octavo. First nine Parts published Monthly, by Simpkin and Marshall, Stationers'-Hall-court.

NOTWITHSTANDING its humble and unpretending title, yet this commentary promises to rank high as a work of great merit and extensive utility.

The general reading, and correct theological sentiments of the author, afford a satisfactory pledge that, should his life be spared, it will be completed in a manner, equal to the "Parts" which are already published.

The author does not profess to produce a work wholly original, his quota-

tions, however, are from our most approved commentators, our best historians, and most popular preachers.

The only paragraphs which we wish had been omitted, are a few extracts from Deistical writers. We question whether it is right to copy these into any work intended for the use of plain Christians, more especially into a family Bible.

We rejoice that the author has devoted his time to the compilation of such a work, being persuaded he will prepare for the families of evangelical Christians, another supply of "Daily Bread." We most cordially recommend the work, and advise our readers, especially those who have no commentary on the scriptures, to purchase it.

1. *The Village Nurse.* Pp. 105. 1s. Third Edition.
2. *Adventures of a religious Tract. By Richard Cope, LL. D. F. A. S.* Pp. 54. 6d. A new Edition.
3. *The Pink Tippet.* Pp. 72. 6d.
4. *Waste not, Want not. By Mrs. Sherwood.* Pp. 70. 6d.
5. *Fatal Pleasure, or Christ the best Portion; Sketches from Real Life.* Pp. 47. 6d. Whittemore.

As long as tales, whether founded upon facts or fancies, shall be deemed necessary, let us have such as these: simple in their construction—pleasing in their narrative—pious in their sentiment—and benevolent in their design.

Dying Thoughts. In four Parts, by the Rev. W. Crawford, of Wilton. A new Edition. 12mo. Pp. 305. Whittemore.

THIS is a republication of an old work, for accomplishing a new object; we hope the plan will be as successful as it is novel; and, that spiritual advantages will be derived by those who by purchasing it, will become contributors to a pecuniary undertaking:—the liquidation of a debt on the Meeting-house in Cotton-street, Poplar. We cannot better make known the merits of the work, than by presenting our readers with the following "Recommendation," written by the Rev. Dr. A. Waugh:—

Salisbury-place, Marylebone, London. May 29, 1824.

"As this little volume, DYING THOUGHTS, by the Rev. W. Crawford (minister about the beginning of the last century, at Wilton, in the county of Roxburgh) is less known, among persons of decided personal piety here, than it now is, and hath long been, in the north; the Rev. James Upton, Jun. the pastor, and the deacons of the church of Christ in Poplar, who wish to republish the Treatise, both on account of its own worth, and in the hope that the profits may enable the deacons to lessen, in some degree, the pressure of the debt incurred in building their commodious meeting-house, in Cotton-street, have applied to me to introduce it to my friends in this end of the island:—this I can do with great safety, in the conviction, that, once introduced, it will make its way to the warmest nook of the devout heart; and maintain its ground there. While the sentiments are all scriptural, the language is elegantly simple, and shews how much the writings of ADDISON had improved the style of divinity authors, even in that remote part of the United Kingdom: we are not surprised, therefore, to find the name of the Rev. ROBERT RICCAULTOUN, of Hebkerk, the friend and patron of THOMSON, the author of '*The Seasons,*' in the list of ministers who, after the death of the author, introduced the work to public notice. But the ardour and the purity of devotional feeling, form its *chief excellence.* Our friends, the Rev. James Upton and the church, deserve well, therefore, of the religious public, in bringing forward so valuable a work; and it will not hurt the minds of good men, in encouraging it, to reflect that they are, at the same time, aiding the introduction of the pure truth of the gospel, into a numerous district of about twelve thousand inhabitants, who, from their numbers, are very inadequately supplied with the means of religious instruction. A. WAUGH, D. D.

Minister of the Scots Church, Well-street, Oxford-street."

Christian Instructions, consisting of Sermons, Essays, Addresses, Reflections, Tales, Anecdotes, and Hymns, on various Subjects, for the Use of Families, Schools, and Readers in general. By the Rev. W. Morgan, B.D. Incumbent of Christ Church, Bradford, Yorkshire. In two Vols. Vol. I.

AN evangelical clergyman, who has a moderate share of understanding, with a warm heart, and lively affable manners, may do much good any where.

We know nothing of Mr. Morgan

but from his book, which now lies before us; and that will induce us to think that he is a popular preacher, who does not confine himself to his pulpit and his study, but goes about doing good. He appears to be zealously and affectionately concerned for the rising generation; and that he studies *variety* in his modes of instruction, the title-page shews abundantly. In p. 151, he remarks, very justly, "It is certain, from repeated facts, that if we do not provide *good* books for children, they will read *bad* ones: and, by so doing, the ability to read will be to them a curse, and not a blessing."

Scripture Illustrations: containing Explanations of various Subjects relative to the Agriculture, Manners, Customs, Worship, Idols, Monuments, Buildings, and Countries, mentioned in the Bible. With numerous superior Cuts, and seven Copper-plate Maps. Sunday-school Union Depôt, Paternoster-row, &c. &c. Price 7s.

EVERY thing that appears well adapted to allure the attention of the rising generation to the sacred books, must be highly interesting to all good men. Perhaps it would greatly augment the sale of this respectable and useful little work, if the Editor were to allow his name to be prefixed.

Fronti nulla fides, says the proverb. We are happy, however, in being able to assure our readers, that, in this case, the book answers to the title-page, and the cuts are *numerous* and *superior*, as they are said to be.

Many of the illustrations from the expensive works of the most respectable modern travellers are highly valuable.

The following is the *View of Bethlehem*, from Part 4, p. 60.

"Bethlehem, or the house of bread, so often mentioned in the word of God, is principally remarkable for the nativity of our blessed Lord, Matt. ii. 5, 6, John vii. 42; it is six miles south from Jerusalem. The town covers the summit of a long and lofty hill, on the southern side of a deep and extensive valley, in which valley the celebrated traveller, Dr. E. D. Clarke, believes he found that remarkable well, for the water of which David longed, when he said, 1 Chron. xi. 17, 'Oh that one would give me drink of the water of the well of Bethlehem, that is at the gate!' The well appears to retain its original renown, and many an expatriated Bethlehemite has since made it the theme of his longing and regret. To the left, on the neighbouring hill, a monastery, resembling a vast fortress, covers the spot which is shewn as the cave of the nativity. It is remarkable, that as the vanquisher of Goliath was a native of Bethlehem, so Elhanan, who slew the brother of that Philistine, was likewise a Bethlehemite.

"Near Bethlehem, Rachel was buried, Gen. xlviii. 7. Ibzan, one of the Judges of Israel, (Judges xii. 8,) Naomi and her two sons, (Ruth i. 1,) and David, the great King of Israel, were all natives of this place, which was therefore of considerable note, before it became so universally celebrated for the incarnation of the Lord Jesus Chtist."

1. *View of the History, Literature, and Mythology of the Hindoos: including a minute Description of their Manners and Customs, and Translations from their principal Works.* In three Volumes, 36s. *By William Ward, of Serampore.* A new Edition, arranged according to the Order of the original Work, printed at Serampore. Kingsbury & Co. 1822.
2. *Farewell Letters to a few Friends in Britain and America, on returning to Bengal, in* 1821. *By William Ward, of Serampore.* Third Edition. Kingsbury & Co. 1822.
3. *Divine Grace the Source of all Human Excellence. A Sermon occasioned by the Death of the late Rev. William Ward, on Friday, March* 7, 1823. *Preached at the Mission Chapel, Serampore, and, by particular Request, at the Union Chapel in Calcutta; including a brief Memoir of the Deceased. By J. Marshman, D.D.*

THE first of these articles was originally printed at Serampore, in four large quarto pamphlets, which were sold for ninety-six rupees. The second edition we have not seen. A third edition, in two octavos, carefully abridged, and greatly improved by the author, was printed at Birmingham by order of the Committee of the Baptist Missionary Society in 1817.

Our limits will not permit us to go into any detailed account of its multifarious contents. Aware of the probability that some of his statements would be disputed, and particularly

that which relates to the moral character of the Hindoos, he says, "As a Christian minister, the author hopes, that the view, given in these volumes, of the moral and religious state of the Hindoos, will enhance the value of Divine Revelation in the estimation of every sincere Christian. Respecting the correctness of his statements, he fears no honest and thorough investigation, if made on the spot." Vol. I. p. 295.

It is proper to inform our readers, that this new edition was prepared by the author himself. The Dedication is, "To the endeared memory of the Rev. Samuel Pearce of Birmingham; the Rev. John Sutcliff of Olney; the Rev. Andrew Fuller of Kettering; and the Rev. John Fawcett of Hebden-bridge —and to the Rev. John Ryland of Bristol; the Rev. Robert Hall of Leicester; the Rev. John Foster of Downend; the Rev. William Carey of Serampore; the Rev. Joshua Marshman of Ditto, and to all his Colleagues in India, (European and Asiatic,) this Work is very affectionately inscribed by

"THE AUTHOR."

"*The Aberton, at Sea, June* 1, 1821."

There is also a long and most interesting preface—and we must make room for one short extract.

"And when we consider that so many millions of the population of India are our fellow-subjects, what a stimulus to seek their good! What an imperative, what a paramount duty! Is it not manifest, that in the mental and moral improvement of this vast empire, Great Britain has a work of benevolence before her, which, in national glory, will eclipse all her other achievements, as much as the meridian sun exceeds in splendour the morning star. Know, then, the country of the Howards, and the Wilberforces, thy high destiny! Never were such miseries to be removed—never was such a mighty good put within the power of one nation—the raising a population of one hundred millions to a rational and happy existence, and through them, the illumination and civilization of all Asia!

"*Madeira, June*, 1821."

Pages 53, 54.

By a long course of patient industry in his extensive, curious, and minute researches, under the influence of pious and patriotic sentiments, he has, in this great work, raised for himself a monument. And we may confidently add, it is a monument on which his name will appear with honour, not only in the sight of the present, but of all future generations, through all the Christian world.

The "Farewell Letters" are already too well known to need any recommendation from us. Here Mr. Ward, writing to some particular friends, has communicated all his sentiments, and poured out all his heart. If any of our readers have not yet seen them, they have not yet seen one of the most pungent books in our language. We cannot help earnestly wishing that future editions may be printed in a cheaper form.

Dr. Marshman's funeral sermon is highly creditable to him in every respect. It is an able and evangelical discourse, founded on 1 Cor. xv. 10: "By the grace of God, I am what I am"—and clearly and forcibly maintains this position, "that all the true religion possessed by the holiest man on earth, together with every advantage which forms the man to usefulness, flows from the unmerited goodness and grace of God."

The *Memoir* is full of affectionate respect for his excellent Colleague. The substance of this Memoir we have in the Appendix to Mr. Ivimey's Funeral Sermon for Mr. Ward—for a brief notice of which our readers may consult our Number for October, 1823.

LITERARY INTELLIGENCE.

Just Published.

Calendarium Palestinæ: comprising the Outlines of the Natural History of Palestine; an Account of the Jewish Fasts and Festivals, with the Service of the Synagogue; and an Attempt to reconcile the Jewish with the Julian Calendar. Beautifully printed on a large Sheet, adapted for the Study. By William Carpenter.

Also an Edition in 12mo. with a Dissertation on the Hebrew Months, from a scarce Tract originally written in Latin by J. D. Michaëlis.

Dr. John Owen's Chamber of Imagery in the Church of Rome laid open, &c. a new Edition.

Saving Grace sovereign Grace: two Sermons by the late Rev. S. Pike, Author of Cases of Conscience, &c. a new Edition.

Intelligence, &c.

Anniversary Meetings of the Baptist Denomination.

Mournful Recollections improved.

The prospect of these Meetings led me to reflect on those ministers who, in the year 1812, attended the first Missionary Meetings, held that year, in London. I read over the list of pastors, whose names were published in the Magazine for August, 1812, who, it is said, "cordially united in the measure proposed for a general Association of our Churches." These were in number *sixty;* and out of them *fourteen* have since finished their labours. "They were not suffered to continue by reason of death!"

The enumeration of only some of their names will produce, in many bosoms, the involuntary exclamation of Elisha:—"My father, my father, the chariots of Israel, and the horsemen thereof!"—"The *fathers*, where are they?" Sutcliff, Fuller, Wilks, Palmer, Hinton, and Saffery, were eminently zealous for Missionary labours. Austin, Evans, Thomas, Button, and Stanger, were ever anxious to promote the interests of our Societies in the various situations which they occupied:—we shall see their faces and hear their voices no more. They rest from their labours, and their works follow them. Let us who survive them, "Remember them, and imitate their faith: considering the end of their conversation, 'Jesus Christ the same yesterday, and today, and for ever.'"

But my reason for reverting to the deaths of those, who were lately our companions in tribulation, and in the kingdom and patience of our Lord Jesus Christ, is for the purpose of urging upon myself, and all my surviving brethren in the ministry, to "work while it is called to-day, the night cometh when no man can work." The support of these Societies is, in a great measure, now confided to us. It is for us, in our respective pulpits, to exhort our congregations not to let the work of God, as regards spreading the gospel in *India*, and *Ireland*, and at *Home*, to fail for want of their affectionate co-operation, in fervent prayer for the influences of the Holy Spirit, nor of pecuniary contributions in its support. We have had exemplary examples in those who have now been recalled from the silence of the tomb, and who, if they were permitted to speak once more from heaven, would say, "Brethren, be ye followers of us, even as we followed Christ." Let us be animated by the soul-stirring influence of their ardent and persevering labours in these works of love. Let us emulate each other to more energetic attemps, in carrying into effect the objects of their living desires and dying prayers. "Other men have laboured, and we have entered into their labours."

It will be a disgrace of the worst description, and infamy of the basest kind, if Baptists, and Baptist ministers, should ever suffer these objects to fail for want of ardour and co-operation at the Annual Meetings of the Denomination. There is still another consideration to stir up the members of the Denomination to fresh exertions. Several of our most eminent brethren are wearing out, and will soon, I fear, be taken away from us. I mention one only, the venerable Dr. Ryland, one of the founders of the India Missionary Society, the tutor of one of our academies, and the father of the Denomination! For many weeks he has been laid aside from his beloved work, and there is reason to fear he will soon cease from his labours! It is not to be expected he will ever more attend an Annual Festival. My fathers, and my brethren, in the Lord's harvest, permit me to exhort you, to beseech, and intreat you, not to suffer our Annual Meetings to decline for want of your presence, if it be possible for you to attend them. Your example will excite many others, to be present, and if there should be a numerous assembly of "one heart and one soul," we may certainly expect His presence, who hath said, "Lo, I am with you always, even to the end of the world."

BAPTISTES.

London Female Penitentiary.

The Eighteenth Annual Meeting of the subscribers and friends of this charity was held on the 5th of May, at the Crown and Anchor, in the Strand. The chair was taken by the Right Hon. Sir G. H. Rose, M.P.; the illness of the President, W. Wilberforce, Esq. preventing his attendance. The motions were made and seconded by the Rev. Messrs. Ruell, Garrard, Bolland, Davis, Hargreaves, Bennett, Thomas, and Urwick. The Hon. Thomas Windsor, General Neville, Henry Walker, Esq. and Thomas Wilson, Esq.

The Report was read by the Secretary. It adverted first to the chief cause which rendered such an Institution necessary, viz. the corruption of the human heart, from whence proceed evil thoughts, murders, adulteries, fornications, &c.; secondly, to the only adequate remedy for this evil—the atoning sacrifice of the Lord

Jesus, and the application of this to the conscience, by the power of the Holy Spirit; and then detailed the transactions of the past year; during which one hundred and forty-one applications were made for admission; seventy-six of which cases were received. During the same period, thirty-one were put out to service; twenty-one reconciled and restored to their friends; seven left the house at their own request; ten were dismissed for improper behaviour; and one, in ill health, had been sent to her parish. There were remaining in the Asylum one hundred and thirteen females, being a larger number than at any preceding time: yet such is the order and superintendence maintained in a household so large, and so various in its character, that a more peaceful and successful year has not occurred since the foundation of the charity; fifty-two of the inmates having completed their two years' residence, with credit to themselves, and satisfaction to the Committee, and been provided with suitable means of obtaining a reputable maintenance, and only ten been dismissed for improper behaviour, most of whom had not remained in the Institution above a month.

Several letters are appended to the Report, and are of the most satisfactory nature. Those from females who were recently in the house, and are now placed out respectably, breathe the language of sincere gratitude, and those written by persons who have received them into their service, bear testimony to their industrious and trust-worthy conduct. With respect to several, there is proof not only of amended conduct, but of a change of heart; of being turned from darkness to light, and from the power of Satan to God. The Report and the Appendix each detail a case where the individuals had lived in the almost total ignorance of religion, and neglect of public worship; but have been brought to know the value of gospel privileges, and to prize them as their chief joy. The average of the ages of those received is eighteen; and three-fourths were under twenty-one years. Several of them had shewn the strongest desire to escape from the snares into which they had fallen; and, in three instances, suicide had been attempted, as a deliverance from their woe. The finances have suffered from the deaths of many who had long subscribed; while the increased number of inmates, and the advance in the prices of provisions, cause an enlarged expenditure. The Committee solicit the aid of a benevolent public, without which they must necessarily contract the limits of the charity; but which they are anxious to avoid.

Owing to the unfavourable state of the weather, and the occurrence of other meetings, at or near the same time, the audience was not large, but the Report of the charity, and the appeals of the speakers, produced a strong interest in the welfare of the Institution; and although the subject cannot be divested of painful sensations, yet to the benevolent and Christian mind it affords a high and noble satisfaction, that the prey is rescued from the destroyer, the broken-heart is bound up, and that trophies are borne away from the most secure, because the most subtle entrenchments of the Prince of Darkness, by Him who is stronger than the strong man armed.

Meeting of Protestant Dissenting Ministers.

At a Meeting of the General Body of the Protestant Dissenting Ministers of the Three Denominations, resident in and about London and Westminster, holden at the Library in Red-cross-street, on the 3rd Day of May, 1825,

The Rev. J. P. Smith, D.D. in the Chair,

It was resolved unanimously,

1. That the members of this Body, though differing widely in their modes of interpreting scripture, and in the doctrines which they conceive to be deducible from that sacred fountain, are unanimous in the persuasion that the forming of religious sentiments by free inquiry, the making an open profession of them, and the teaching and disseminating of them by argument and exhortation, by speaking, writing, and the observances of religious worship, or by any other peaceable and rational methods, is a right of mankind, inherent and imprescriptible, conferred by the Creator, essential to moral accountableness, and which can never be infringed without injury and insult to the sufferers, and deep criminality on the part of those who are guilty of the infraction.

2. That it is proved, by the evident reason of the case, and the universal experience of mankind, that there is no greater obstacle to the improvement of the human race in knowledge and happiness, to the solid interests of national economy, to the elucidation of religious truth, to the satisfactory termination of religious controversies, and to the eventual and universal triumph of the genuine Gospel of Christ, than persecution for the sake of conscience and religious profession.

3. That, whether such persecution wear its most barbarous form of direct punish-

ment for religious opinions, or whether it be exercised in the way of refusing protection, denying justice, or any deprival whatsoever of civil rights, it is in principle the same; a high crime against God, and deserving the reprobation of all good men: according to the memorable declaration of the Emperor Maximilian II., that "he would never arrogate dominion over men's consciences, which is the prerogative of the Deity alone; that no sin was, in his judgment, more heinous, than for any man to wish to exercise such dominion: and that those potentates who have attempted it, as they invade the sovereignty of Heaven, so they not unfrequently lose their own power on earth, and their names go down to posterity with infamy and reproach."*

4. That, therefore, it is with astonishment and sorrow that this Body has received, from different and credible sources, the information, that in Switzerland, which used to be regarded as an asylum of those who fled from persecution, and particularly in the Canton of Vaud, under a Protestant Government and a Presbyterian Church, a severe persecution has been, for more than a year, exercised upon peaceable citizens, of spotless moral and political character, for no alledged crime, but the fact of their thinking it their duty to dissent from the Church Establishment of that country, and their attempting accordingly to hold assemblies for religious worship, in the way which to them appears most agreeable to the Holy Scriptures, and most conducive to their own moral improvement. This persecution has consisted in the disturbance of religious meetings, in affording countenance to assaults and cruelties inflicted by savage mobs upon innocent individuals, in the refusal of protection from such injuries when formal application has been made to the magistracy, in acts of the Government, denouncing severe penalties upon all persons who may hold religious assemblies, however small, excepting those of the Established Communion, and in the infliction of those penalties, by fine, imprisonment, and banishment, upon various respectable persons, among whom are ministers of unquestioned character for piety, learning, and usefulness.

5. That while this Body disclaims any pretence of a right to interfere in the affairs of foreign nations, it acknowledges itself bound by the obligations of humanity, to testify its sympathy with the oppressed and persecuted; and by the principles of our common religion, to use every lawful and practicable effort for the relief of innocent sufferers, and to contribute towards removing the foul reproach of persecution from fellow-christians and fellow-protestants in any part of the world.

6. That this Body indulges the hope, that calm reflection, and an experience of the mischiefs produced by intolerance, will speedily lead the Government of the Canton of Vaud, to repeal the unjust and cruel edicts which it has issued against Dissenters, and to give effect to those principles of religious freedom which are the basis of the Protestant religion, and are a main support of the prosperity and happiness of our own country.

7. Finally, that we invite our fellow-christians, and especially our brethren in the holy ministry, of every denomination, to implore, in their private and public supplications at the throne of grace, the bestowment of present consolation and speedy relief, upon all who, for conscience towards God, are enduring unmerited sufferings, from cruel mockings, bonds, and imprisonment, spoliation, destitution, and exile. J. Pye Smith, *Chairman.*

Order of Proceedings at the Forty-fifth Anniversary Meeting of the Naval and Military Bible Society, held at Freemasons' Hall, Great Queen-street, Tuesday, 10th of May, 1825;

Right Hon. Lord Gambier in the Chair:

The Chairman having opened the Meeting, called upon the Secretary to read the Report of the Committee.

The Secretary having read the Report,

1st Resolution.—Moved by Major-General Neville, seconded by Rear-Admiral Oliver:—"That the Report now read be received and adopted; and that it be printed and circulated under the direction of the Committee."

2nd Resolution.—Moved by the Rev. G. Clark, Chaplain, Royal Military Asylum, seconded by Rev. Joseph Fletcher, Stepney:—"That the respectful thanks of this Meeting be offered to His Royal Highness the Patron; to their Royal Highnesses the Vice-Patrons; to the most Reverend the President; and to the Right Reverend, Right Honourable, and others, the Vice-Presidents; for the continuance of their countenance and support to this Society."

3rd Resolution.—Moved by Major-

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* Vid. Werenfelsii, Dissert. Apol. pro Plebe Christianâ adversus Doctores Judicium de Dogmatibus Fidei illi auferentes; et de Jure in Conscientias ab Homine non usurpando: apud Opuscula, pag. 63. Basileæ, 1718.

General Orde, seconded by G. F. Stratton, Esq. Major in the Oxfordshire Yeomanry.—"That the grateful acknowledgments of this Meeting be given to the Committee, and the Officers, for their zealous exertions during the past year;—that the Treasurers and Secretaries be requested to continue their services; and that the gentlemen named in the annexed list be the Committee for the ensuing year."

(Acknowledged by Capt. Bazalgette, R.N.)

4th Resolution.—Moved by Lieutenant-Colonel Phipps, Bengal army, seconded by Rev. Richard Pope, from Ireland:—"That, agreeably to the recommendation of the Committee, contained in the Report, the following alterations do take place in the Laws and Regulations of the Society:—that after the third Law, the following do stand as the 4th and 5th Laws of the Society, *vid.*:

4th. 'This Society shall be denominated *The Naval and Military Bible Society*; the object of which shall be, to encourage a wider circulation of the Holy Scriptures, without note or comment, to sailors and soldiers at home and abroad. The only copies in the languages of the United Kingdom to be circulated by the Society, shall be the authorized version.'

5th. 'The objects to whom the distribution of the Scriptures by this Society shall extend, are sailors and soldiers in His Majesty's service; sailors and soldiers in the service of the Honourable the East India Company; and to fishermen and all mariners, whether connected with inland or general navigation.'—Resolved further, that the other Laws of the Society, as they now stand, do follow numerically, omitting the Eleventh, as no longer required."

5th Resolution.—Moved by the Right Honourable Lord Calthorpe, seconded by Captain Gordon, R. N.—"That this Meeting, in recording with gratitude the success which has attended the prudent and zealous exertions of the Committee in furtherance of the important objects of the Society, and in the liquidation of the debt, would pledge themselves, in dependence upon the Divine Blessing, to renewed efforts in support of the interesting cause in which they are engaged."

6th Resolution.—Moved by the Honourable Baptist Noel, seconded by the Rev. Fountain Elwin of Bristol:—"That this Meeting, witnessing with peculiar pleasure the continued and increasing desire manifested by sailors and soldiers for supplies of the Holy Scriptures, would implore the Divine Blessing upon the mode of distribution recently adopted for the army, as well as upon the arrangements for the increased dissemination of the Word of God to the maritime departments."

7th Resolution.—Moved by W. W. Carns Wilson, Esq. M.P., seconded by Henry Maxwell, Esq. M.P.:—"That the cordial thanks of this Meeting be given to Admiral Lord Gambier, for his obliging attention to the proceedings of the day."

The following is the Account of the Society's Funds, &c.

Balance to May, 1824		26	7 5
Receipts, year ending 9th of May, 1825		2615	2 0
		2641	9 5
Payments (incuding the balance of the old debt)		2582	10 9
Cash in hand, May 10, 1825	£	58	18 8
Collected at Anniversary, 10th May, 1825, not being Donations or Annual Subscriptions		129	14 10
Donations and new Annual Subscriptions		40	18 0
		£170	12 10

Books issued, year ending 9th of May, 1825—6049, being 677 copies more than the former year, and making a total issue of the Holy Scriptures by this Society of 175,400 copies.

London Baptist Building Fund.

SIR,

I beg permission, through the medium of the Magazine, to state that the first quarterly meeting of the subscribers to this institution, was held at No. 6, Fencourt, on Tuesday, April 26, when the following sums were voted to four cases that had been previously examined and recommended by the Committee.—

Collumpton,	*Devon*,	£85
Barnstaple,	*Ditto*,	99
Rattlesden,	*Suffolk*,	75
Clonmell,	*Ireland*,	100

The next Quarterly Meeting will be held on the last Tuesday in July; and on these occasions, the subscribers at large are requested to attend, in order to sanction the recommendations of the Committee, and participate in the satisfaction of distributing the funds of the Society among cases which have been thoroughly examined; and in a mode by which the acknowledged and long lamented evils of the former system are wholly avoided.

The correspondence which has resulted from the foundation of the Society, and

the facts continually transpiring, as to the deplorable effects and practical inefficiency of the system of collecting hitherto pursued, strongly confirm the views and feelings which led to its institution. And, as the Committee have learned that many contributors in London and its vicinity, who have not yet handed in their names as subscribers to the fund, have expressed their cordial approbation of its principle, and declined giving to cases on that ground; they have been encouraged, at the late Quarterly Meeting, to vote a sum considerably beyond the fourth part of their income, in the confident expectation that a large addition will be made to their subscription list.

Among other proofs of liberality towards the Society, I would beg to mention, that one respected friend, whose great age renders it improbable that he will long remain an annual subscriber to any of our institutions, has, on this ground, presented the Building Fund with fifty pounds, directing, that purchase may be made of that sum in the 3 per cent. consols; the proceeds of which are to be applied, for ever, to the uses of the institution.

Thus a commencement has been made, even sooner than the Committee anticipated, in the formation of a *permanent fund* for this highly important object—an advantage, altogether peculiar to the plan recently adopted. Nor can they doubt that the example which has been thus liberally set, will be as liberally followed.

Thus the advantages of the present plan begin to appear. Four churches have been materially assisted without sustaining the painful inconvenience of their minister's absence. The feelings and the health of those ministers have been spared the mortification and the toil of begging. A long list of contributors have been freed from interruption in the hours of business, by the importunity of the applicants; and such a saving of expense has been effected, that, on the most moderate computation, the sum of £350 now distributed, is fully equal in point of efficiency to £450 collected on the former plan.*

Whether it may be deemed advisable to publish the names of our subscribers before the expiration of the year, I am not prepared to say; but as nothing but what is kind and liberal towards our country friends is intended, of course some means will, in due time, be adopted to make them acquainted with those individuals who, by declining to co-operate with the fund, are to be considered as open to personal application. I cannot, however, but indulge the expectation, that the plan we have adopted will so commend itself to the judgment and feelings of all, as to obtain general concurrence; and if this expectation be fulfilled, and the cause of God at home be relieved from a grievance which has long oppressed it, it will not be among the least of the benefits resulting from the union of individuals in societies, for the advancement of the Redeemer's kingdom.

I am, Sir, yours, &c. J. H.

* The Committee are unwilling to mention the *facts* which they are in possession of, bearing on this point. A specimen may suffice. One case is known, for which £142 was collected at an expense of £51; another was five months in London, more than £70 was procured; but, as might be expected, a mere trifle remained applicable to the liquidation of the debt!

British and Foreign School Society.

The Twentieth Anniversary of this excellent Institution was held on Monday, May 9, at Freemasons'-hall, Great Queen-street. The Earl of Tankerville, Lord Clifton, Lord John Russell, M. P., Wm. Evans, Esq. M. P., Daniel Sykes, Esq. M.P., T. S. Rice, Esq. M.P., M. Orlando, one of the Greek Deputies, the Canadian Chiefs, and a very numerous and highly respectable assemblage of ladies and gentlemen, were present.

Daniel Sykes, Esq. M. P., (in the absence of His Royal Highness the Duke of Sussex, who was prevented by unexpected engagements,) having taken the chair, the Rev. J. M. Cramp, one of the Honorary Secretaries, read the Report, which contained some very gratifying statements relative to the progress of education, both at home and abroad. In the Central Schools, Borough-road, 23,237 children have received instruction. There are sixty schools in the metropolis, containing about 10,000 scholars. During the past year, upwards of forty persons have learned the system, with a view to employment as masters and mistresses. A stereotype edition of the Scripture Lessons is in the press, and a new edition of the Manual will be shortly undertaken. The debt of the Society is now reduced to about £2000.

By the exertions of the "Society for promoting the Education of the Poor of Ireland," nearly 1500 Schools have been assisted, in which more than 100,000 children are receiving scriptural education. The sum of £22,000 was voted for this object in the last session of Parliament.

Education is cheeringly on the advance in foreign countries. In Sweden, Denmark, and Portugal, the British system

has been established under royal patronage, and is supported by the public funds. It prospers in the Russian empire, and has even reached the frigid clime of Siberia, in the capital of which country more than 1000 children are educated. Notwithstanding some discouragements, the cause is still upheld in France. There are four Schools in the Papal territories, and thirty in Tuscany.

A separate fund has been opened for education in Greece. The Third Part of the Scripture Lessons is printed in the Modern Greek language, and Elementary Lessons are in preparation. Seven Greek lads, brought to this country by Captain Blaquiere, are now in the Society's house, together with two young men of the same nation, who are under training for masters. They were all present at the Meeting, attired in their national costume, and excited much interest. Nicolas Cacuratto, one of the young men, shortly addressed the company, expressing his gratitude for the kindness of the Society in patronizing and supporting him.

From Malta and the Ionian Islands, from the Cape of Good Hope, from Ceylon, Sumatra, and the Missionary stations in British India, pleasing accounts have been received. The Schools in British India, supported by the several Missionary Societies, contain upwards of 40,000 children.

America presents a most gratifying spectacle to every lover of knowledge and freedom. In the British Colonies of Nova Scotia and Canada much good has been effected by the Schools. Bible Education flourishes in the United States, and is generally supported at the public expense. The Free-school Society of New York has instructed, within the last eighteen years, more than 20,000 children, and only one has been traced to a Criminal Court! The South American States have set a noble example to the rest of the world: instruction forms a part of their national system, and the expenses are defrayed by Legislative provision.

The Report gave much satisfaction to the Meeting. Excellent speeches were delivered in support of the Resolutions—particularly by Lord John Russell, Wm. Evans, Esq., T. S. Rice, Esq., Rev. G. Clayton, Rev. S. Dwight, Daniel O'Connell, Esq. &c.

Donations and Subscriptions on behalf of this Institution, (the annual income of which is less than £900,) will be most thankfully received by W. Allen, Esq. *Treasurer*, Plough-court, Lombard-street; Rev. J. M. Cramp, Chapel-place, Long-Jane, Southwark; James Millar, Esq. Museum-street, Bloomsbury; Mr. Prickton, Central School, Borough-road; or any of the Committee.

At a Meeting of the General Body of the Protestant Dissenting Ministers of the Three Denominations, resident in and about London and Westminster, holden at the Library in Redcross-street, on the third day of May, 1825,

The Rev. J. P. Smith, D.D. in the Chair;

It was resolved, with one Dissentient,

That, as a body, we wholly disclaim every sentiment of religious intolerance towards our fellow-subjects of the Roman Catholic persuasion; and express our earnest hope that the Legislature will, at length, deem it proper to take measures for the relief of all classes of His Majesty's subjects, who may lie under penalties and disabilities, for conscience'-sake. J. Pye Smith, Chairman.

Late Rev. James Dore.

The insertion of an engraved likeness of the late Mr. Dore, in the Magazine for the last month, compels his widow to remind the Editors, that it has not only been done without permission, but contrary to the express request of the late Mr. Dore himself, communicated to them in Nov. 1823. The plate had been prepared during his life, and the engraving was on the point of appearing, when he, being apprized of it through the friendly interference of Mr. Cox, with great anxiety and exertion, had it suppressed; distinctly stating his reasons, that it was a subject not of feeling, but of deep principle. From what passed in consequence of these communications, he was led to trust to the honour of the Editors, that the plate would be cancelled for ever.

Its appearance, therefore, immediate on his death, and previous to the interment, was a shock so much the more painful to his widow, as it was completely unexpected, and calls for this decided protest against the action, as a breach of every principle and feeling which binds man to man in Christian confidence. Had the Editors regretted the loss of the plate, Mrs. Dore would cheerfully have paid any requisition, rather than a request, so plainly expressed, should be so openly violated.

Editors' Reply.

We are compelled, reluctantly, to give the following statement of facts, relating to the portrait of the late Rev. James Dore, given in our number for April.

The medallion from which the engraving was taken, was lent us for that pur-

pose, by one of the deacons of the church in Maze-pond, at the close of the year 1823.

It was intended to publish it in the number for January, 1824, but a feeling of delicacy towards Mr. D. led the Editors to desire two of their brethren to ask whether he would feel any objection to the measure. On finding he wished it not to appear, it was instantly laid aside.

After his death, a short account of Mr. Dore was sent for insertion, accompanied by an intimation that nothing else would be sent concerning him. The portrait was published out of respect to his memory, and for the promotion of the benevolent object to which the work is devoted.

When Mrs. Dore's "protest" was received, two of the Editors waited on Mrs. D. for the purpose of explanation; it was unfortunate for them, that she could not be seen. A written statement which they left for her perusal, was, a few days after, returned, with a request that her "protest" might be published without any alteration.

It remains only necessary for the Editors to say, that no intimation was communicated to them respecting "the cancelling of the plate;" no pledge was asked from them, nor given by them, either express or implied, that it should not, at any time, be published. The Editors could not have anticipated that the interment would have been deferred for nearly a fortnight; and finally, they must express their regret, that what was done from a principle of respect, should have been considered as an occasion of offence.

London, May 3, 1825.

RECENT DEATHS.

It becomes our very painful duty to announce the almost sudden removal of our highly esteemed and valuable friend, Chapman Barber, Esq. of Chancery-lane. This affecting providence occurred on the morning of the 17th ult.

We have just been informed, that Dr. Ryland departed this life on Wednesday morning, May 25, 1825.

List of the Annual Meetings of the Baptist Denomination, 1825.*

TUESDAY, JUNE 21. Evening, 6.—Annual Meeting of the Baptist Home Missionary Society, at the City of London Tavern, Bishopsgate-street.

WEDNESDAY, JUNE 22. Morning, 8.—General (Union) Meeting of the Ministers and Messengers of the Baptist Churches in Town and Country, at Dr. Rippon's Meeting-house, Carter-lane, Tooley-street.

THURSDAY, JUNE 23. Evening 6½.—Annual Sermon for the Stepney Academical Institution, at the Rev. Mr. Hoppus's Meeting-house, Carter-lane, Doctors' Commons, by the Rev. J. H. Hinton, of Reading.

FRIDAY, JUNE 24. Morning, 6.—Annual Meeting of the Baptist Irish Society, at the City of London Tavern, Bishopsgate-street, J. Butterworth, Esq. M.P. in the Chair.

On Abstinence from Sugar.

What sighs are these?—What dreadful groans I hear!
The effects of grief;—the language of despair.—
They're Negro Slaves in bondage—in distress;
Gall'd by their yoke, who thus their griefs express.

Their groans excite compassion in my heart,
Of their sad sorrows I would bear a part;
But what's the pity of an unknown friend,
My anxious soul some real *Help* would lend.

Why are they wretched slaves?—I blush to hear,
They toil all day, oppress'd with grief and fear,
To please my taste!—For this they wear the chain—
Endure the scourge—and die with tort'ring pain.

Shall sugar, dipt in *tears*, and soak'd in *blood*,
Be relish'd by me as a real good!
Humanity forbids—and so does He
Who of one blood made Negro Slaves and me.

Thou bitter-sweet, produc'd by sighs, and tears,
And agonies, and groans, and threats, and fears:
Thou price of human blood!—Till Afric's sons be free,
Or other hands employ'd—I take my leave of thee.

Z. T.

* *See also Missionary Herald, p.* 269.

Calendar for June.

2. Sun (as to longitude) between the Earth and Saturn, V. 15 morn.
8. Ceres south VI. 42 aft. Altitude 51° 20′.
12. Herschel south II. 3 morn. Altitude 15° 55′.
13. Moon passes Venus VII. 45 aft.
14. Moon passes Mercury III. 15 aft.
15. Moon passes Saturn II. 30 aft.
16. Moon passes Mars II. morn.
16. New Moon O. 22 aft. Part of the Earth (but not London) will pass through the Moon's shadow.
19. Moon passes Jupiter XI. 30 aft.
23. Mercury passes Saturn V. aft.
31. Full Moon X. 4 morn. Too far north to pass through the Earth's shadow.

Erratum—In our last Number, page 208, for *multus* read *multis*.

Irish Chronicle.

THE Eleventh Anniversary of the Baptist Irish Society will be held, Providence permitting, at the City of London Tavern, on Friday, June 24, 1825. The Chair will be taken by Joseph Butterworth, Esq. M.P. at seven o'clock; when the doors of the Tavern will be thrown open. Breakfast will be provided at six, for those persons who may be desirous of securing seats in the large room.

It is discouraging to find, that after the Society has for so many years steadily pursued its course, by endeavouring to teach the rising generation in Ireland to read the scriptures, without having introduced any *catechetical* instructions; that it should be represented as if their designs were *proselytism.* The evidence given by Mr. O'Driscoll, one of the King's Counsellors in Dublin, before the "Select Committee appointed to enquire into the State of Ireland," affords proof of the influence of prejudice on an enlightened and cultivated mind. As this evidence was printed in a Limerick newspaper, "The Irish Observer," the Secretaries considered it necessary to send a letter to the Editor, for the purpose of counteracting the probable injurious influence of such misrepresentations; and now present both for the information of the members of the Society, in vindication of their agents, from a statement which involves the charge of their having violated the printed regulations of the Institution.

Mr. O'Driscoll was asked by the Commissioners: "Are there not some of the Societies that profess proselytism? Does not the Baptist Society?" "The Baptist Society practise and profess it generally."

"Has not a great deal of the opposition of the priests been occasioned by those efforts to make proselytes?" "An apprehension that such efforts would be made, is, I believe, the cause of the opposition of the clergy."

"Can you inform the Committee of any places in which the Baptist schools have been established?" "They have been pretty generally established throughout the county of Cork; but a great many of them, to my knowledge, have failed, and others that I have heard of."

"Are they conducted by any Committee or Body in Ireland, or under the direction of a Body in this country?" "They are under the direction of a Society, I understand, in London."

"Do you know the nature of the establishments; were they endowed with funds or salaries for the masters?" "They paid the masters in the beginning very liberally, thirty or forty pounds a-year; they afterwards reduced these salaries to the masters in consequence of their funds failing, and latterly they have given so little, that some schools were obliged to be given up."

"When you describe the principle of the establishment to be proselyting, do you mean that they endeavoured to convert to the Protestant religion, or to the particular profession of Anabaptism?" "Their object is to convert to Protestantism generally, as I understand."

"In fact to convert from Catholicism?" "Yes."

To the Editor of the Irish Observer.

SIR,—Your paper of April 16, 1825, contains observations respecting the Baptist Irish Society, of which we are the gratuitous Secretaries, which seem to demand from us some explanation.

In the "Extracts from the Minutes of Evidence taken before the Select Committee on the State of Ireland," Mr. O'Driscoll answers several questions respecting the Baptist Society, as if he was well acquainted with its history and operations; when it is evident he cannot have read its Annual Reports, nor taken any means to obtain information respecting it.

He states, that our schools "have been pretty generally established throughout the county of Cork;" so far from this, we have never had more than *six schools* at any one time in that county.

He further states, "they paid the masters in the beginning very liberally, thirty or forty pounds a-year, they afterwards reduced these salaries to the masters in consequence of their funds failing, and latterly they have given so little, that some schools were obliged to be given up." The salaries to the masters in the county of Cork have been from the first *sixteen pounds* a-year; no school has been

given up on account of a reduction of salary, or from a failure in the funds.*

Mr. O'Driscoll states, that the Society "practises and professes proselytism generally;" and that "an apprehension on the part of the priests that such efforts would be made, has been the cause of their opposition to the schools." He afterwards explains his meaning to be, that it is not to make converts to their peculiar principles as Baptists, but "to convert from Catholicism to Protestantism generally."

We cannot better reply to these statements than by copying part of the last Annual Report, which relates to similar charges. Referring to opposition from a few Roman Catholic priests in the county of Clare, it is said, "The Committee would not have mentioned these painful proofs of the hostility made to the holy scriptures by persons calling themselves ministers of the Christian religion, had it not been necessary for the vindication of men whose characters have been malignantly traduced, and to repel the charge that the object of the Society was *proselytism*, and not the good of the Irish peasantry. If by proselytism be intended, attempts to bring persons over to their own sect, they indignantly deny the allegation; for, without undervaluing their own distinguishing sentiments, their only wish has been to make the Irish acquainted with the doctrines of the scriptures, in order that they may become genuine Christians. But, if employing suitable means for making them *Bible-Christians* be called proselytism, they admit the accusation to be just;—and, if this be to be vile, they hope the Society will become yet more vile, and that still larger accessions will be made to the church of Christ in Ireland by the humble labours of this Institution. They have not so learned Christ as to think lightly of the doctrines of the Reformation, nor of its political influence on the civil and religious liberties of their native country; and they most ardently pray that the Society may never cease to propagate those scriptural and evangelical sentiments, which were so successfully taught and defended by Cranmer, Latimer, Ridley, and Knox; as laying the only solid foundation for a sinner's hope in the righteousness and forgiving mercy of the Saviour alone, and not in human merit, or the absolution of the priest. Surely those Christians who owe all their scriptural knowledge, and all their liberties to the Reformation from Popery, will never be negligent in using that liberty to impart the knowledge of salvation, to enlighten those who sit in darkness, and the shadow of death, and to turn their feet into the way of peace. Never may this, nor any similar Society, relax in its efforts to make known the light of the glorious gospel of Christ in Ireland, till all its inhabitants are emancipated from that most degrading and dangerous of all slavery—the bondage of the mind."

We do not attribute the replies of Mr. O'Driscoll to a spirit of hostility, while we lament he should have made statements which are likely to excite prejudices, both in Ireland and in England, against the Society. We wish the learned gentleman had recollected a letter, sent to him in November, 1820, by the Rev. Mr. Keen, of Cork, at that time the Superintendent of the Society's Schools, written for the purpose of correcting some mistakes which he had made respecting the Baptist Society, in a pamphlet on the "Education of the Peasantry of Ireland." Had not the Committee concluded, from the answer of Mr. O'Driscoll to Mr. Keen's letter, that he was fully convinced he had misrepresented the Society, they would then have published a reply to the erroneous statements of that pamphlet.

The increasing liberality evinced this year, by gentlemen in Ireland contributing towards the funds of the Society, especially by persons in Connaught, where the schools are chiefly situated, affords the best practical evidence, that the agents of the Society have not used any improper means for "converting the children in the schools to Protestantism:" if insisting, however, that the New Testament be used in the schools, and encouraging the children to commit portions of it to memory, subject them to that charge, they consider that, as Protestants, they could not do less; and, as Protestant Dissenters, they have no wish to do more. It is their anxious desire to assist in raising the moral and religious character of the peasantry of Ireland, and for this purpose to lay, as the basis, *a scriptural education:* and, they have no doubt, should the blessing of God follow the labours of the Baptists, and other similar institutions, that, in a few years, a superstructure of personal religion, domestic comfort, and loyal obedience, will be raised upon it.

We shall feel obliged, Mr. Editor, if you will find room for an early insertion

* When the Society was first established, the schoolmasters in Connaught received twenty pounds per year for a short time: they were then reduced to sixteen, and this, unless the school is small, is still the salary.

of this letter, as we are anxious nothing should impede the progress of scriptural education in a country where it is so greatly needed.

We are, Sir,
Yours respectfully,
JOSEPH IVIMEY, GEORGE PRITCHARD, } *Secretaries.*
Committe Room, Mission House, Fen-court, May 7, 1825.

From the Rev. J. West, of Dublin, to the Secretaries.

Dublin, May 10, 1825.

MY DEAR SIRS,

Through the kind providence of God Mr. Davis and I came safe to Dublin. We left this for the north of Ireland near the end of March, and went to Castleblany, where I preached Lord's-day the 3rd of April, and Mr. Davis at Ballybay. We met the following Monday at Monaghan, where Mr. Davis left me, and proceeded to Moneymore and Cookstown, where he preached the 10th instant. I visited Clonas during the week, preached in the Methodist house there, and returned to Monaghan for the Sabbath. We met at Amagh on Monday, the 11th; Mr. Davis gave an exhortation in the evening. Tuesday we went to Londonderry, where Mr. Davis preached on the 14th. On that evening I left Derry, and went to Newtown, Limavady, where I preached the Lord's-day, the 17th. Mr. Davis baptized five persons at Derry, and preached on the above Sabbath at Letterkenny, and returned to Colerain, where he preached at Mr. Whiteside's and Mr. M'Calder's meeting-houses, the 14th. I left Newtown, Limavady, on the 25th, and preached at the Methodist meeting, Ballimena; from thence I went to Antrim, and preached Lord's-day, the 24th. We met by appointment in Belfast, where I preached on Thursday, the 28th. Collected subscriptions, and made arrangements for Mr. Davis to preach at the Rev. Mr. Carr's meeting, on Sabbath evening, the 1st of May. I left Belfast on Saturday, and proceeded to Tulleleah. I preached at the Rev. Mr. Johnson's meeting, in the morning, and at Tanderagee, and at the Methodist house, in the evening. Mr. Davis left Belfast on the 3rd, and went to Saintfield, where he preached two sermons; and from thence he proceeded to Killeleagh, where he preached on the Sabbath morning, and at Downpatrick in the evening. I left Tanderagee and came to Newry, and preached there Monday evening, and from thence to Dublin. We collected at the places where we preached: at those places to which we had not been before, very little was obtained: but the operations of the Society are now known, and the way is opened for future success.

The sums collected in the North amount to £93, and we expect about £20 to be sent us in a few weeks.

Mr. Davis and I met with kind attention from our Presbyterian brethren. Some to whom we applied for a collection, informed us they had recently collected for other Societies, but if we would visit them next year, they would be happy to assist our Society.

I preached in a number of places belonging to the Methodists, who, with much christian candour, granted the use of their places of worship. We were at Belfast at the Academical Institution, during the examination of the students, which was conducted with very great propriety, and gave us a high opinion of that seminary. The ministers and gentlemen of the Committee, in a very friendly manner, invited Mr. Davis and I to dine with them, which we accepted.

I am yours respectfully,
J. WEST.

From Mr. Davis, of Clonmel, to the Secretaries.

Dublin, May 11, 1825.

MY DEAR SIRS,

Through the good providence of God Mr. West and myself have been returned in safety to this city, after our third annual tour through the North of Ireland. We have experienced increasing favour from all denominations of Protestants, and particularly from the Presbyterians, who happily abound in those parts of the country; and we have been generally encouraged to expect a continuance of assistance in future years in promoting the objects of the Society. It was very delightful upon the Sabbath days to see from 600 to 800, and in some places over 1000 people collected for the worship of God; and I felt constrained to acknowledge to them, upon several occasions, that if our respected friends, who originated the Baptist Irish Society, had confined their attention to the *North* of Ireland, the Society would never have been instituted; for the lines have fallen to them in pleasant places, and they possess a goodly heritage.

Mr. West's health is so much improved, and the introductions we received were so numerous, that we were separated from each other nearly the whole time. We preached and collected in upwards of twenty different towns and villages. The particulars we shall reserve for the Ap-

pendix to the next Report, especially as some of the collections have not yet been received. But we brought with us upwards of £90, and expect about £20 more.

We are particularly indebted, and the Society also, to the union of the Dublin ministers of the several denominations, for a general introduction to the respective churches in their connection throughout the country; and the respect shown to us by the ministers in Belfast, and the "Faculty of the Academical Institution," demands our warmest acknowledgments. The year before last I preached and collected at the Rev. Dr. Hanna's; last year at the Rev. Mr. M'Ewen's; this year at the Rev. Mr. Carr's; and Mr. West preached and collected at the Wesleyan chapel. There appears, indeed, to be a general sentiment in our favour among the friends of the Bible, of every persuasion; and the accounts which were given of the origin and operations of the Society, were universally acknowledged to be highly satisfactory. On the subject of proselytism I remarked, that it appeared to me quite sufficient to answer all the cavils that have been made upon that subject, to state, that half the masters in our schools (and the Hibernian Society's also) are themselves Roman Catholics! therefore, if any of the agents of the Societies overstep the bounds, (as will sometimes be the case in every large society,) it would be highly improper to visit the sins of such persons upon the whole body, when the fact which I have stated, is so abundantly sufficient to show the principles by which the Society is actuated. We are not afraid to commit the scriptures without note or comment, and without any explanation of our peculiar principles into the hands of the children, and adults; and, therefore, we feel that we may call, with confidence, particularly upon the whole body of Protestants, and also upon all those Roman Catholics who acknowledge the Bible to be the word of God, to give us light in the road to heaven, to unite with the Society in its benevolent exertions; and, we have no doubt, that, as God hath "*magnified his word above all his name*," he will continue to magnify it until "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

It would appear almost invidious to mention names where kindness has been universally shown; but we feel ourselves under particular obligations to the Moderator (the Rev. Mr. Cooke), and a considerable number of the ministers of the synod of Ulster, and the ministers of the Presbyterian synod of Ireland, known by the name of Seceders; also to a number of excellent ministers of the Established Church, and many of the Independents, and the Societies of Methodists; and, if the amounts collected at the various places should appear small, it is to be recollected, that the great majority of the congregations are poor, and are only accustomed to give copper on any occasion; besides which, the people were necessarily taken by surprise in various places, and, therefore, were unprepared to give more than the usual weekly contribution. But we were heard with the greatest attention, and received with cordial good will; and, I have no doubt, that a way is now opened for us upon future opportunities, which, I trust, we shall not fail to improve.

I regret to be absent from my own congregations so long, but I am happy that my son is enabled to supply my lack of service, to the comfort of the people, and, I trust, their edification also. I returned from Belfast yesterday, and hope to be with my dear family at Clonmel by the middle of next week.

Earnestly desiring the prosperity of the Society, I am your devoted servant in the gospel,

STEPHEN DAVIS.

Collected by Rev. J. M'Carthy.

	£	s.	d.
At Reading	15	12	6
Baptist Meeting, Wallingford, &c.	9	10	6
Wellington, Salop	4	0	0
Welchpool	1	5	8½
Wrexham	5	6	0
Whitchurch	3	0	0
Wem	3	10	6
Newtown	12	11	0
Snailsbeach at Pontsbury	3	5	0
Oswestry	3	0	0
At Birmingham, including a Life Subscription of £10, and Collection at New-Hall-street £5	31	10	0
Baptist Meeting, Coventry, and Friends	11	9	6
Sheffield	5	5	0
At Manchester	8	19	6
Sundries	2	16	0
At Liverpool, including £7 7 0 of the Penny-week Society, Lyme-street, for the General Purposes	73	14	5½
For Schools at Ditto	16	10	6
Collection at New Meeting, Bacup, by Rev. Mr. Dyer	3	0	0
Rev. B. Hogg	1	1	0

A Lady, residing in the country, has sent, by the hands of Mrs. Collins, a box filled with articles of her own making, pincushions, &c. &c. to be distributed as rewards in the Female Schools in Ireland.

Missionary Herald.

BAPTIST MISSION.

THE Friends to this Mission are respectfully informed, that the ANNUAL MEETINGS of the SOCIETY will be held in LONDON, in the course of the present Month, according to the following arrangement:

TUESDAY, JUNE 21.

MORNING, 11.—An open Meeting of the Committee of the Baptist Missionary Society, at the Missionary Rooms, 6, Fen-court, Fenchurch-street, at which the Company of such Ministers as may be in Town is particularly requested, especially the Members of the Corresponding Committee.

WEDNESDAY, JUNE 22.

MORNING, 11.—Sermon for the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. EUSTACE CAREY, from Calcutta. (Should Mr. Carey, who is expected to arrive from America in a few days, not reach London in time, or be otherwise prevented, the Rev. SAMUEL SAUNDERS, of Frome, has kindly complied with the wish of the Committee to supply his place.)

EVENING, 6.—Sermon for the Baptist Missionary Society, at Surry Chapel, Blackfriars-road, by the Rev. THOMAS GRIFFIN, of Prescot-street, London.

THURSDAY, JUNE 23.

MORNING, 9.—Prayer Meeting for the Mission, at Eagle-street Meeting House. Some Minister from the Country is expected to deliver an Address.

11.—Annual Meeting of the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields; BENJAMIN SHAW, Esq. in the Chair.

Home Proceedings.

SEVENOAKS.

THE Annual Public Meeting, on behalf of the Mission, was held at Mr. Shirley's place of worship, on Monday, April 25, Thomas Chapman, Esq. of Ightham, in the chair. The lamented illness of the worthy pastor, which prevented his attendance, could not fail to excite feelings of concern and sympathy; but, independently of this circumstance, the meeting was, emphatically, a pleasant one; and the contributions for the past year, amounting to nearly £40, afforded decisive evidence that the cause of God among the heathen was regarded with the same liberal cordiality as heretofore. The Rev. Messrs. Moore of Tonbridge, Morris of Boro Green, Davis of Bessel's Green, Hannam of Sevenoaks, and Thatcher of London, with the Secretary of the Parent Society, and Mr. Sutton, lately returned from Bengal, took part in the business of the evening.

Foreign Intelligence.

SERAMPORE.

SEVERAL letters have lately been received from Dr. Carey, which state that his general health appears to be completely restored, and that he has, for some time, been able to resume the labours in which he has been called to engage—labours so numerous and diversified, as that they would seem amply sufficient to engross all the energies of a very powerful mind, though they are all kept in due subservience to his noblest employ—the translation of the Holy Scriptures. Of these, no less than fourteen versions are now advancing towards a termination, each of which is under his personal superintendence, and the several proof-sheets pass three or four times under his revision, before they are finally committed to the press. Some other particulars, on the same subject, will be found in the following Extract of a letter, addressed to Samuel Hope, Esq. at Liverpool, and dated Serampore, November 25, 1824.

THROUGH the great mercy of God, myself and all the members of the Mission family are well, as are also the Brethren at Calcutta; I may say of all denominations, except the Rev. Mr. Jetter, of the Church Missionary Society, who is about to sail for Liverpool in the Princess Charlotte, on account of ill health. My nephew, Eustace Carey, was also, with his wife, obliged from the same cause to leave this country, in an American ship, a few months ago, and will probably be in England before this reaches you. These are severe losses to the cause of God, as they were both very active and useful men; but the ways of God, though inscrutable to us, are infinitely wise, and I have no doubt but the things which appear to us dark and discouraging, will in due time be so ordered in his wise providence, as to occasion much greater good to the interests of religion, than any other arrangement, however favourable to our wishes, would have done.

The general interests of the kingdom of our Lord Jesus are evidently gaining ground. Our brethren of the Church Missionary Society are labouring with considerable success, especially in the department of Schools. Our Independent brethren are not behind them; we and our Junior Brethren in Calcutta are doing what we can, and I rejoice to say, that some success attends our labours in all the three departments of Missionary exertion, viz. Education, the translation of the Scriptures, and the spread of the gospel by preaching. There are at least ten schools for females at Serampore, and in its neighbourhood, I believe all in a flourishing state. In the College we are doing all we can, and I certainly anticipate very considerable advantage from it in time. In printing the versions of the Bible, we may go to the very extremity of our funds; the New Testament will soon be published in at least *thirty-four languages*, and the Old Testament in eight, besides versions in three varieties of the Hindoosthanee New Testament. These varieties excepted, I have translated several of the above, and superintended, with as much care as I could exercise, the translation and printing of them all. The Chinese Bible, which Brother Marshman translated and conducted through the press, is not included in the above number. I am fully conscious that there must be many imperfections in these versions; but I have done my best, and I believe the faults and imperfections will, when party rivalry ceases, be found to be much fewer than might be supposed; I think I can speak with some confidence of them, and yet I am not disposed to magnify my own labours. The other department of the Mission, viz. the spread of the gospel by preaching, though gradual in its operation, has been considerably blessed, and the reports from the different stations are such as to call for much thankfulness to God.

It is probable that a circumstantial detail of the numbers at each will soon be published; and as I may, merely writing from recollection, differ from it, I forbear to say any thing specific on that head.

CALCUTTA.

THE following extract of a letter from Mrs. Jonathan Carey to a female correspondent in Bristol, will be perused with interest by those ladies who are so laudably active in promoting the great work of educating their own sex in India.

Calcutta, Oct. 19, 1824.

The schools have in general been in a prosperous state until the last two or three months. About the beginning of July, a most distressing epidemic fever raged in Calcutta and its suburbs, not only among Europeans, but as generally among the natives; hardly half a dozen people in the population have we heard of, who escaped. It was mercifully short in its duration, although severe in its attack, and in no instance fatal, I believe, except with children; but the debility it produced was extreme, and it required a long time to recruit the strength afterwards: no business was transacted, the public offices closed; and, I do assure you, I never witnessed any thing more melancholy. We had no school for three weeks, and the Native Female Schools were alike destitute of teachers and pupils. Scarcely had these latter resumed their attendance, when the principal Mussulman religious festival began, and this was quickly succeeded by the grand Hindoo poojah, and during the celebration of these abominable rites, it was in vain to attempt keeping either the children or their instructors away, for they seem mad after their idols. The scenes of idolatrous infatuation are, however, now over for a season, and order is again resuming her influence, and, we trust, improvement will follow. The Broadmead School is at present the most flourishing we have in Calcutta; needlework has been lately introduced into it; thirty pupils stand on the list. Poor Mrs. Mundy, the wife of the Independent Missionary at Chinsurah, had, before her death, raised a very flourishing Female School at Chinsurah, supported by Mr. J. Deakin, and called the Deakin School. You have probably heard of her sudden death. The school contained thirty-five girls. Mr. M. has undertaken its superintendence since he lost his wife, and the number of pupils has increased to sixty. The master of our Whitchurch School died lately, and at present we have not succeeded in getting another. I hope the time will soon come when we shall be able to procure female teachers from among the elder girls; at present we have met with very few women who can read. By the same ship which will take this letter, I hope to send a packet of printed appeals to British ladies, on behalf of our schools. We have been printing some, addressed to the British ladies residing in Bengal, and others to the ladies in America, of which latter Mr. and Mrs. E. Carey kindly took charge. We hope these measures will contribute to increase our funds, and enable us to extend our efforts to the degree in which they are needed. I wish I could inform my dear friend of many, or indeed of few of those who have received instruction in these schools, made wise unto salvation; but we are at present only permitted to sow in hope, it will be the privilege of others, I have no doubt, to reap in joy; the period is hastening on when those who sow and those who shall reap, shall rejoice together.

MONGHYR.

SINCE our last, several letters have arrived from Mr. and Mrs. Leslie. Among other particulars, they mention the death of Hingham Misser, a converted native, whose name is familiar to many of our readers. Mr. Leslie gives the following account of this good man, in writing Dr. Ryland, under date of December 9th, last.

WE have sustained a great loss in the death of Hingham Misser, our native preacher, and the first convert of Monghyr. He was a Brahmin of very respectable caste and connexions, and a man of great meekness and humility. On the arrival of Mr. Chamberlain at Monghyr, in 1816, Hingham Misser called on him, and requested a New Testament, which he read with the greatest diligence, noting every place on the margin that he did not understand, and returning for an explanation. This practice he continued for upwards of a year, at the same time reading it to his countrymen, when he was led to take the decided step, by renouncing caste, and by being baptized in the name of Christ. The morning of the day on which this took place, he cooked his last meal with his family, and told them and the people of the village that now the time was come when he would openly declare himself a Christian. They all flocked around him, and even ran after him, when he went away, saying, if he would only wait a little longer they would all become Christians with him. But he replied to them, that he had waited a sufficient length of time,—that he had warned them, and told them of the gospel of Christ; but as they had shewn no disposition to embrace it, he could wait no longer, but must follow the Saviour.

A part of his family followed him to the side of the river, and as soon as they saw him baptized, they tore their hair,

and beat their breasts, and wept, and cried out, saying, "their father was now dead;" and then, with his wife, and the remainder of the family, disowned and forsook him. However, about two years after, his wife and one child returned to him, who still remain to lament his loss. She, we trust, is now beginning to feel her need of Christ. She called on us a few days ago, saying, that she was lying in the dust of sin from day to day, and wished to know him who was the only Saviour. She has even come so far as to desire to be baptized. We cannot but hope that the death of her husband has been greatly sanctified to her.

About two years ago, Hingham Misser had to leave this place to attend upon a law-suit that was pending in the court at Moorshedabad, connected with some property to which he laid claim. There, though he was much straitened in his worldly circumstances, and reduced even to the most pitiable state of distress, from the want of food and clothing, yet, amidst his deep poverty, he continued to preach the gospel to his countrymen, pointing them to the cross of Christ; and though they often persuaded him to give up Christianity, and return to Hindooism, where he would receive abundance of support, as a Brahmin, yet he declared to them that he would rather die than forsake Christ.

A short time ago, hearing of his distress at Moorshedabad, we sent to him, requesting him to give up his law-suit, and return to this place, which he instantly did. When he returned, he appeared quite well, and was able to give two affecting addresses at the native worship held in our house every morning. One of these addresses I shall never forget,—the solemnity, and the pathos, and the fervour of it, exceeded all I had ever heard amongst the natives; particularly a part of it in which he described the sorrow of the wicked when they found themselves, at last, rejected by Christ. In his appearance and manner, he was quite heavenly, and though we did not, in the least, anticipate so sudden a removal, yet there was a something about him which seemed to indicate that he would be but a little while longer an inhabitant of earth. On the third day after he returned, he was seized with a fever, which in six days more ended his earthly career. During the whole of his illness, he was patient and cheerful; and just before he died, he called his wife to him, and gave her directions about his son, and exhorted her to trust in God, and then folding his hands, engaged in prayer. Whilst so engaged, his spirit took its flight, and he fell asleep in Jesus, without a sigh, a groan, or a struggle.

Such was the end of this good man—a man who literally suffered the loss of all things; wife, and children, and subsistence—for the sake of Christ, and who counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord. He was a man of so much information, and of such gentleness of character, that he was universally beloved. Wherever he went, he carried his Bible with him, and was ready at all times to make known the way of salvation. After his death, I found a number of hymns among his papers, of his own composing, which will make a valuable addition to our selection, as all his compositions are of a superior kind. I found, also, the book of Genesis translated into the pure Hinduwee. His Bible I keep as a memorial of himself, which is beautifully written in the Kayti character. I do not know his age exactly; but he appeared to be about forty.

Since the death of Hingham Misser, a man who was formerly employed as a schoolmaster, has, after long hesitation, been led openly to declare himself a Christian, by renouncing caste, and by coming entirely out from idolaters. His friends have been making a sad outcry about him. On the day on which he renounced his caste, they were to be seen crying, and striking their breasts, and making doleful lamentation. All the native Christians appear quite satisfied of his piety; but I have purposed delaying his baptism for a month or two until we see how he endures being deserted by his friends; and, also, to see if he be willing to labour for his subsistence, as he is of a caste that only employ themselves as lalahs or teachers. The great grievance of all the Missionaries in this quarter has been, that the native Christians are unwilling to do any thing for their support, excepting in the way in which they have been accustomed to work; and as we are doubtful whether we can get children to attend a Christian teacher, I have resolved, if we fail in this, not to baptize him until he will condescend to engage in some other employment to support himself. We have proof that it is practicable for the native Christians to earn a livelihood among their idolatrous countrymen, because we have one native member who has opened a shop for the sale of wood and other things, and has succeeded beyond his most sanguine expectation.

COLOMBO *(Ceylon.)*

We are happy to find that Mr. Chater, who has been long labouring at this station with but slender encouragement, has been cheered, of late, by a considerable addition to the little church under his care. The following particulars are copied from a letter just received, and dated

Colombo, Oct. 4, 1824.

I have, I am happy to say, on the present occasion, some information to send you concerning this mission, that I have no doubt will be welcome. On the first Sabbath of the last month our little church received an increase of eight members, one by restoration, and seven by baptism. One of our new members is a Singhalese female, the wife of my servant, who was baptized about three years ago. Her mind has been long under serious impressions, and I cannot but look upon her as one who has experienced that blessed change, without which no one can see the kingdom of God. The poor man who, as I informed you, predicted so much success to my labours, was another of the persons baptized. I have learned lately that he has long had proper views of the ordinance, and wished to join us; but when he spoke to me on the subject I misunderstood his meaning. He is of Dutch extraction. I believe there was scarcely a dry eye in the place when he related his experience. The next I have to mention is, the Dallooga-ma school-master. He was formerly a Boodhist priest in the Kandyan country. There is much in him that reminds me of our brother Theophilus; who, you will probably recollect, in life and death gave us pleasing proofs that he was an Israelite indeed, in whom there was no guile. The other three are all young persons. One of them, Wm. Whyto, is our English and Malabar school-master at Mattackooly; for which situation, as to English, he was prepared in our Grand Pass school. His life and conduct have been uniformly pleasing; and the account he gave of his views and feelings with regard to the gospel was highly satisfactory. He has long been a constant hearer of the word, and I believe he has not heard in vain. His parents are Malabar heathens. Another of these three is Cornelius, a Singhalese youth, of about thirteen or fourteen. He is the son of our friends at Degambode, who are both of them members of the Hanwell branch of our church. When I was last at that village, I ascertained that he had a great desire to come to Colombo for education; and observing him to be a fine interesting lad, I thought that his desire of knowledge should be encouraged. His parents said they were not able to support him in Colombo, but were heartily willing, if I would board him, that he should come. I desired, therefore, he might be sent down. Hitherto every expectation entertained of him has been more than realized; and that he has so soon been brought under the influence of religion affords me much pleasure. I entertain the hope that he may be intended, by Providence, as an instrument of doing good to souls in his native island. If in addition to piety it should appear to us that he possesses talents for the christian ministry, he will probably be the first from Ceylon who will enjoy the advantages of the Serampore College. It is by such persons, as I hope this youth in future may become, that we may expect the cause of God and religion will be best promoted in this country: persons who will have free access to the rich stores of knowledge our language contains, and to whom the medium of communicating instruction to others will be their mother tongue. The other who was baptized is a servant boy of nearly the same age as Cornelius. He is from our Fort congregation, and was a heathen of Malabar extraction. The knowledge he possesses, the manner in which religion appears to affect his heart, and the very appropriate answers he returned to every question we could propose to him at the church-meeting, excited the astonishment of all present. He does not like to retain his heathen name, which was Kamsamy, and has therefore assumed that of Samuel. O that he may be a Samuel for piety; then it will signify but little by what name he is distinguished among men. We had a numerous attendance to hear the sermons on this occasion, and to witness the administration of the solemn rite. I preached in English, and brother Siers in Singhalese. And in administering the ordinance I had to make use of three languages; English, Singhalese, and Portuguese. Three or four more wish to be baptized, two of whom will soon be admitted. In a country like this, where so few can be prevailed upon to pay any attention to the concerns of a future and eternal state, it is encouraging to see a small number become decided and in earnest in the ways of religion. O may this little number prove the first fruits of a plentiful harvest!

SEBOLGA (*Sumatra.*)

AFTER a long suspension of direct intelligence from this remote station, we have had the pleasure of receiving a letter from Mr. Burton, dated so far back as March 29, 1824. We are aware that subsequently to that date he and Mr. N. Ward accomplished the journey into the interior to which he refers, though no particulars of the excursion have as yet reached us.

In the letter now received, after adverting to other particulars of less general interest, Mr. B. proceeds.

With regard to the subject nearest your heart, I may say, that the attention paid by the poor Bataks to the message of salvation is very encouraging. I have not yet had the unspeakable pleasure of seeing any seriously concerned to obtain an interest in Christ; but I do not despair. I believe that God will work upon their hearts in his own good time. Much preparatory work is necessary amongst a people who have hitherto been ignorant almost of the existence of their souls, and totally so of a resurrection of the dead, and a future state of rewards and punishments. The vail of the covering cast over this nation for so many ages must be broken, and life and immortality in some measure brought to light by the gospel, before we can expect to see the poor Bataks pressing to enter the kingdom of heaven. Since I wrote you last I have prepared a tract, chiefly scriptural, on the Resurrection, which I hope will excite some inquiry. When reading it about a fortnight ago to upwards of a hundred persons, who came down from Toba on political business, they expressed great surprise at such a new doctrine, and said one to another, "What! shall we then really meet our relations and ancestors another day, who are dead and buried?" I endeavoured to open to them the "glad tidings" which the great God has sent from heaven to sinful man, (my constant theme,) and warned them of the danger of neglecting "so great salvation." They heard with great attention, and asked many questions, amongst which was the following: "Since you know so much, not only of this world, but respecting another to come, can you always determine, when a Raja dies, who is the proper person to succeed him?" So grovelling is man! "They mind earthly things!" In my last I informed you that I was beginning a translation of John. For the reasons stated above, my progress has been slow; but I proceed with care, and have much pleasure in the work. The first six chapters are finished, and I have read them to most of the Batak people who reside near us, and those of our village have several times asked me to lend them the manuscript. May He command a blessing!

I have often been invited by the Rajas of the great Batak District of Toba, which is about eight days journey inland from this place, to visit them, and have been desirous of complying, with a view to making known the blessed gospel to its teeming population, and engaging them (according to Brainerd's expression) to be friendly to Christianity. But three obstacles have presented themselves. First, my imperfect acquaintance with the language. It seemed very desirable to delay such an excursion till I could converse freely with the people, particularly on divine subjects, without an interpreter. This I cannot yet do nearly to my satisfaction, but am now so far advanced that such a trip would tend greatly to my improvement in the language. The second obstacle has been the expense that must necessarily be incurred, particularly in presents to the Rajas, which is a kind of tax they expect for permission to pass through their districts. This difficulty, however, has been removed in a very unexpected manner. Before leaving Bencoolen, Sir Stamford earnestly requested me to cross the hills into Toba, and accompanied his request with an order to draw from government a deputation allowance of five rupees per diem, during my absence, on condition of my furnishing government with a journal, embodying all the information I can collect. But the third, and by far the greatest obstacle in the way of this undertaking is, that it will oblige me to be two months absent from my family, which I could not be without the greatest anxiety of mind for their safety, and an apprehension that such conduct was not justifiable. From our Batak neighbours we have always received the most respectful, and even kind treatment; but we have a number of vagabond Malays in our neighbourhood, who have once broken open our washerman's house, and stolen a number of our clothes, and from whom we have to fear consequently very different conduct. Besides, separate from such considerations, I could not leave Mrs. B. in the sole care of so large a family, with no earthly friend to whom she could apply in case of necessity. To obviate this difficulty, we have some hope

that Mrs. Evans may be able to return with Mrs. Burton, and remain here during my absence. Unless in this way, I know not how we can avail ourselves of the assistance Sir Stamford has so kindly proffered.

KINGSTON.

A letter from Mr. W. Knibb to a friend in Bristol, dated Feb. 19, gives the following account of his arrival, and the state in which he found the school:

THROUGH the merciful care of our heavenly Father, we arrived in safety at Port Morant, on Saturday, the 12th; and on the Wednesday following, reached the spot which is to be the scene of our future labours. At Port Morant, we were treated with the greatest kindness by a gentleman named F. On the Sabbath, we saw about fifty slaves who had walked sixteen miles in a burning sun to hear a sermon, many of whom do not have any thing to eat the whole day. As soon as we passed Port Royal, a canoe came to us, which we had no sooner entered, than—"Please massa, you massa Knibb?" "Yes." "Me thought so—so like your broder; me be glad to see you, we thought you drowned; we hab been looking for you dis month." On landing another hailed us, "O! massa preacher come! Me must carry someting, me be so glad." We procured a wherry, and reached Kingston in less than an hour, where we met with a hearty reception. The next morning I visited the school. The children leaped for joy—indeed, they could not refrain from dancing, for a negro must express his joy. Their writing is excellent, and they appear to improve greatly. Could you visit the school, you would say my dear brother has not run in vain, neither laboured in vain. Some of the children have excellent capacities, and retentive memories. One little girl repeated several chapters of the Bible, and the whole of Dr. Watts's Divine Songs, at one time.

It will afford you sincere pleasure, to learn that Mr. Coultart has obtained permission to preach by candle-light, (or, rather, oil-light,) which he does every Thursday evening. Last Thursday the chapel was filled, and nearly three thousand joined in singing, "Praise God, from whom all blessings flow, &c."

IN a letter, written by Mr. Coultart to Dr. Ryland, about the same time, after mentioning that at the close of 1824, he had baptized one hundred and thirty persons, making a total during the year, of four hundred and fifty; he proceeds to narrate the following affecting incident:

I called, the other evening, upon one of our poor members that was supposed to be dying. I asked him how his mind was; What his thoughts of death—Quite happy, was his reply, and ready to go. I said, Take care, don't deceive yourself, you have been a vile sinner, a sad worthless creature, both to God and his church; take care, don't build on the sand. He seemed astonished for a minute or two and was silent, then, as if he had collected all his energy, and freed himself from the hand of death, he sprang up on his bed saying, "No minister, no, I am not deceived; you are clear of my blood." I said, Let that be to me, your time is short, ask God to forgive you for Christ's sake, let nothing take your attention from Jesus now, cry to him till you feel his love. I prayed with him, and left him. In a day or two, some one came again and said he was dying. I hastened to his bed-side. There stood his friends, and his weeping companion sat by him on the bed. He was dreadfully convulsed, and when he opened his eyes and saw me, he cried out very loud, Minister, bless you, I am safe, Jesus Christ has not forgotten a poor wicked, worthless sinner. No, I am a dying man, but thank thee, O Saviour, for the gospel, for thyself; come and take poor me. "Come Lord Jesus, come quickly." My heart leaped for joy to see this poor *black* brand plucked out of the fire. I never saw such extacy in death before—looked on him in his last agony in amazement, and said, surely the blood of Christ speaketh better things than that of Abel. I thank God I crossed the Atlantic to see this, to receive the blessing and the delightful testimony of this poor descendant of Canaan, going where there is no more curse.

Contributions received by the Treasurer of the Baptist Missionary Society, from April 20, to May 20, 1825, not including Individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Greenock, Auxiliary Missionary Society, by Mr.	10	0	0
Poole, Subscriptions, by Rev. John Shoveller	6	6	0
Stroud, Ditto, by Mr. Hawkins, Jun.	9	0	0
Haddington and Dunbar, by Mr. W. Hunter	10	0	0
South Wales, Baptist Western Association, by Rev. D. D. Evans	15	0	0
Sevenoaks, Subscriptions, Collection, &c. by Mr. Comfort	38	7	2
Watford, Auxiliary Society, and Subscriptions, by Rev. W. Copley	17	10	6
Fenny Stratford, Collected by Miss Jackson	5	10	0
Frome, Auxiliary Society, by Francis Allen, Esq.	92	0	10
Thomas Key, Esq. *Water Fulford* Donation	150	0	0
Liverpool, Auxiliary Society:			
For the Mission 93 3 4 — Serampore College 40 0 0 — Translations 30 16 6 — Miss Ward's Female Schools 39 19 0 — Boys Ditto 8 8 0 — Schools 27 13 2	240	0	0
Western District, by Rev. Richard Horsey:			
Bradninch 6 10 0 — Lyme 3 8 5 — Bishops Hull 5 0 0 — Loughwood 2 4 2 — Bridgwater 2 14 5 — Taunton 4 4 0 — Collumpton 5 11 0 — Tiverton 10 0 0 — Crewkerne 3 7 6 — Wellington, (Missionary Association) 26 1 0 — Chard 1 1 0 — Yeovil 3 12 6 — Exeter 26 14 6 — Honiton 5 12 8	106	1	2
West York Assistant Society, by Michael Thackrey, Esq.:			
Farsley 13 4 1 — Leeds, Ladies Society, &c. 10 18 4 — Snaith 5 0 0	29	2	5
Keynsham, Collection and Subscriptions, by Rev. James Ayres	10	0	0
Eltham, Missionary Box, by Mr. James Williams	3	5	0
Brasted, Missionary Society, by Mr. J. Buckingham	9	11	6
Bromsgrove, Collected by Miss Carpenter, Rev. J. Scroxton, &c.	12	5	0
Holycross, Subscriptions, by Mr. Pearsall	2	0	0
Greenwich, Friends of the Baptist Church, by Mr. Tosswill	23	6	7

TRANSLATIONS.

Lieut.-Colonel M'Douall, *Stranraer*, N. B. Life Subscription	10	10	0
Thomas Key, Esq. *Water Fulford* Donation	50	0	0

FEMALE EDUCATION.

Greenock, Female Society, by Mrs. Scott, Treasurer	20	0	0
Birmingham, Young Ladies at, for Birmingham School, Calcutta, by Mrs. Blakemore	17	14	6
Reading, Friends, by Mrs. Hinton	13	0	0

CORRESPONDENTS.

We are requested to state, that the £8, acknowledged in our April number, from Diss, was collected at Mr. *Ward's* Meeting.

The thanks of the Committee are presented to a Friend, by Rev. J. H. Hinton, for a number of Evangelical Magazines, Missionary Registers, &c.

It is particularly requested, that our friends, in sending remittances, will not forward *local notes, payable only in the places where they are issued.* The inconveniences resulting from such a practice are so obvious, that, it is hoped, the bare mention of it will prevent its recurrence.

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